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October 1959

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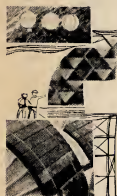
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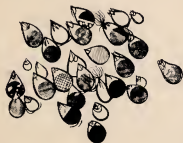
by Dr. Franklin S. Harris, Jr.

Tibet Water Power Potential



Dr. Hans Thirring, Austrian physicist, in his *Energy for Man* has called attention to the little publicized greatest water-power opportunity in the world at the Tsangpo bend in Eastern Tibet. The

Tsangpo River as it is called in Tibet is then called the Dihang then the Brahmaputra before it joins the Ganges River and empties into the Gulf of Bengal and the Indian Ocean. By constructing a dam and a 10 mile tunnel a drop of 7000 feet would be available and an annual flow of around 14 cubic miles of water would produce about three times the total hydroelectric power of the United States. Dr. Thirring suggests that a joint Pakistanian, Indian, Tibetan, and Chinese project with United Nations technical and economic assistance could make the project a reality within two or three generations.



Barnacles

Barnacles attach themselves to the hulls of ships and rocks and make a limestone shell. There are, however, barnacles which are found only on the shells of turtles, and others which are especially adapted to cling to the bodies of whales, and some which attach themselves to the bodies of sharks and dogfish.

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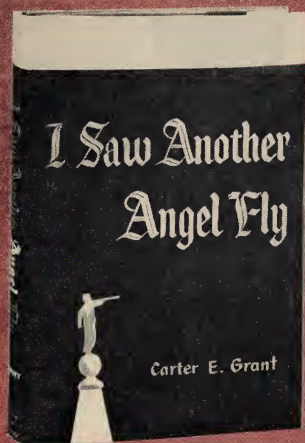
Bill Ratcliffe, cover
Era Staff, 713, 716, 726, 728, 729, 732, 743, 745, 749, 750, 751, 752, 774, 777, 778, 780, 782, 784
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THE COVER:

"Salem Pond," an autumn pastoral setting, is the photographic art of Bill Ratcliffe of Orem, Utah.

Cover lithographed in full color by Deseret News Press.

1. I Saw Another Angel Fly -- New!

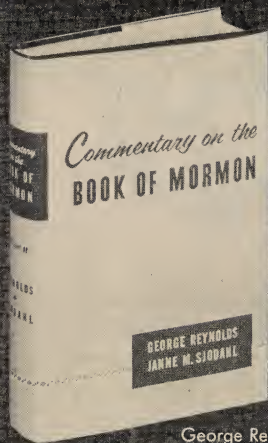


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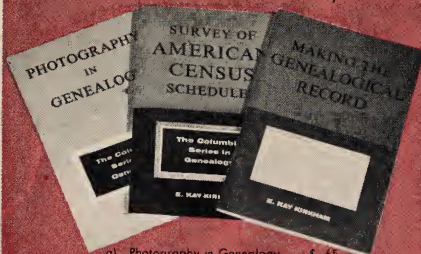
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These Times



THAW In the Cold War

by G. Homer Durham
Vice President, University of Utah

The "big thaw" in the cold war seemed to come in the summer of 1959. The immediate occasion, to observers in the United States, was the visit of Vice President Richard M. Nixon to Russia. Nine governors of nine states of the American union visited Moscow on the eve of Mr. Nixon's visit. Mr. Herter, Mr. Gromyko, and the foreign ministers of France and the United Kingdom met in Geneva from May until August. There was much talk at Geneva. The future of Germany was the principal subject. Berlin remains as it was. The Geneva talks accomplished little but talk. Yet the "big thaw" was apparent in the heat of August.

Walter Lippman coined the phrase "the cold war" in 1946. The phrase was an effort to describe the tension between the USSR and the western powers. Earlier, Lippman wrote his book, *US Foreign Policy*. Here he opined that the world could be better off after World War II than in 1918. The reasons were simple. There was no fundamental conflict of physical interests between

the United States and the Soviet Union. To be sure there were cultural differences.

As *US Foreign Policy* came from the press, a rupture occurred in British-Russian discussions over the proposed Polish boundary. By April 1945, the new President Truman and his Secretary of State, James F. Byrnes, were conscious of the future difficulties. Since then we have seen the Marshall Plan, NATO, missile-rearmament, and all the features of the cold war, including the tremendous fear of the power of communist doctrine.

What has caused the shift towards the feeling evidenced by midsummer of 1959? Was it Gromyko's flight from Geneva to attend the funeral of John Foster Dulles in May? Was it the opening of the Russian exposition in New York? The American counterpart in Moscow? The visit of the governors? Of Mikoyan, Koslov, and Nixon? The announcement, August 3, 1959, that President Eisenhower would visit Russia, and that Premier Nikita Khrushchev would (Continued on page 771)



Police Chief Skousen at the training grounds of the Salt Lake City Police Canine Corps.

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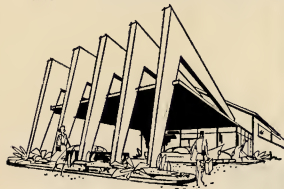
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Max Carpenter, Mgr.

The Church Moves On

July 1959

29 The First Presidency announced the appointment of Elder Warren E. Pugh, bishop of the Holladay Eighth Ward, Holladay (Utah) Stake, as president of the Northern California Mission, succeeding President J. Leonard Love. President Pugh is a former member of the Stratford (Salt Lake City) bishopric and a former member of the high council of the Holladay Stake. Mrs. Pugh and their two sons, Lorin and Donald, will accompany him to his field of labor. They also have a married daughter, Mrs. Robert C. (Carol Jean) Matheson.

August 1959

4 The appointment of Dr. Richard T. Wootton as president of the Church College of Hawaii was announced by the Pacific Board of Education under the direction of the First Presidency. Dr. Wootton has been serving as acting administrator of the college for the past year and previously was a member of the faculty there for three years. He has taught in the Church seminaries in Salt Lake City.

6 "America's Witness for Christ," the Book of Mormon pageant began its eighteenth annual presentation at the Hill Cumorah near Palmyra, New York.

7 "America's Witness for Christ" was again performed at the Hill Cumorah.

8 Announcement was made that the Bee Hive House, on State and South Temple streets, would be restored as far as possible to its condition in 1877—the year that President Brigham Young died. The house was his home. After the restoration of the building, it will be opened to the public.

The final performance of "America's Witness for Christ," was presented at the Hill Cumorah. Ideal weather was enjoyed during all three evenings. This year's performances were attended by more people than ever before.

13 The First Presidency announced the formation of the Brazilian South Mission from portions of the Brazilian Mission, and the appointment of Elder Asael T. Sorensen, a former president of the Brazilian Mission, as president of the new mission. Elder Harold B. Lee of the Council of the Twelve will go to South America to direct the organization of both the new Andes Mission, announced earlier, and the Brazilian South Mission. President Sorensen has a home in South San Gabriel, California. He was released as president of the Brazilian Mission in December 1958 after serving for five years. He had previously been a missionary to Brazil from 1940 to 1942. In East Los Angeles Stake he has served as a stake missionary, as president of a quorum of seventy, and as head of the stake mission. Mrs. Sorensen and their children will again go to Brazil with them. The Brazilian South Mission comprises Parana, Santa Catarina, and Rio Grande do Sul states of that nation. It is a Portuguese-speaking area.

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By Rulon S. Howells

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3



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by Lucy Gerich Thomson

Here is the intriguing tale of Linda and Larry and how their lives were changed by the story brought to them by the missionaries. Thru laughter and tears, these young teenagers learn the fundamentals of the gospel and blossom into young adulthood. Excellent reading for all ages.\$1.00

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By Gwen Marler Barney

This interesting little pamphlet explains to all the world what a temple is . . . what it is used for . . . temple sizes . . . and unique features. It also contains a sparkling historical sketch (with pictures) of each of the 14 LDS temples, pointing out interesting insights on the erection of each.\$5.40

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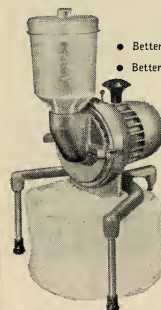
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Happiness — and the Paradox of Comparison

Richard L. Evans



A sentence written some two or more centuries ago is significant in the search for the happiness that all of us so much seek. "If one only wished to be happy," it says, "this could be easily accomplished; but we wish to be happier than other people, and this is always difficult, for we believe others to be happier than they are."¹ This suggests, of course, that the comparative element always enters in—that we are happy or unhappy merely by comparison with other people—with what others are or aren't, with what others have or haven't. This paradox is both fact and fallacy, because for real happiness, there must be some set standards, some basic essentials. Yet neither can we quite keep out comparisons. In the later years of the late world war, the latest models of many things were old and outdated, by present comparisons. Yet if we had the latest, we felt comparatively pleased—until later and better things again began to be. Then what we had was soon again not good enough. This is not necessarily a negative quality of character. We ought to want progress and improvement. We ought, in a reasonable way, to want not only the better but the best. And a controlled, intelligent, discontent is a constructive quality of character, and a complete complacency is a negative quality of character. But if we make ourselves unhappy, or run ourselves deeply into debt, or restlessly run from place to place, simply for comparative purposes, we shall not likely find the peace, the happiness, the contentment, the accomplishment we so much seek. And when the discontent of wanting something is with us, we should be sure it is something worth wanting. We should be discontented with ignorance. We should seek wisdom, understanding, seek learning, "even by study and also by faith."² We should seek improvement both of mind and of matter, and be grateful for gifts and talents and opportunities and all the Lord God has given. But because we can't be everything that everyone else is, or have everything that everyone else has, we should not brood about it. Nobody has everything that everybody else has. To conclude with our opening quote: "If one only wished to be happy, this could be easily accomplished; but we wish to be happier than other people, and this is always difficult, for we believe others to be happier than they are."¹

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, August 9, 1959. Copyright 1959.

¹Charles de Secondat Montesquieu.

²D&C 88:118.

UNBURNED CANDLE

by Helen Myrtil

If you keep your candle new,
You keep the darkness, too.
Only lighted, giving itself away,
Does it hold your hope toward day.

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Letters and Reports



Susan Watson, daughter of Elder Oswald Ezra and Mrs. Margaret Tarbet Watson of Duncan Ward, Park (Salt Lake City) Stake, has completed the requirements for all ninety badges in her Beehive work, taking an average of twelve hours for each badge.

At the age of five Susan and her family immigrated to Canada from Australia. When she was ten, the family moved from Canada to Salt Lake City where they are presently residing.

Susan has taught Primary in the summer, teaching knitting and crocheting. She is an active member of Sunday School and MIA and was recently graduated into the ninth grade of Roosevelt Junior High school.

Mesa, Arizona

Dear Editors:

I am writing to tell you of what I call a missionary family. William Winterton was converted to the LDS Church in England and came to Utah in the 60's. He had a family of fourteen children and has helped many a missionary. He lived to see one son go back to his native land and fulfil a mission. He also had thirty-five of his own family, including children and grandchildren who have been on missions and are now at home, also at the present time he has in the mission field, viz. a son and wife, one grandson

and wife, two granddaughters and their husbands, one great granddaughter, and ten great grandsons, making a total of nineteen out now and thirty-five that have returned home.

I feel this a remarkable record.

Sincerely,
Mrs. Sheila C. Winterton

B.F.P.O. 53, England

Dear Sir:

It is a great pleasure to receive the Era in Cyprus. Maintaining the excellent standard it is renowned for over the years is truly an earmark of the sincerity and faith of all those engaged in its publication. Thank you—

Never an uninteresting page, always the joy of good reading, inspiring articles. . . . Indeed the Era is a living reminder of the instructions: ". . . yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith."

Receiving the *Millennial Star* along with the Era I was most interested in last month's copy depicting the building program. Both very timely articles, and excellent in layout. Thank you again for a wonderful publication.

Very sincerely,
Leonard C. Morley

Ogden, Utah

Dear Editors:

"Where, oh, where has our poetry page gone."

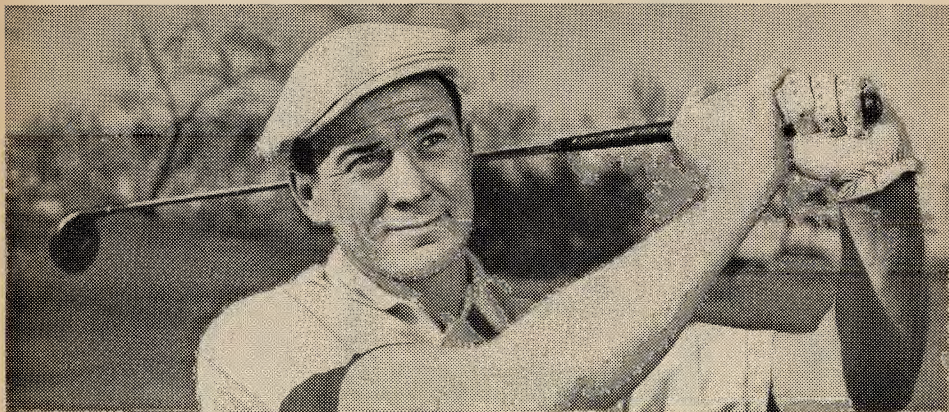
"Oh, where, oh where can it be?"
This page added such nice variety to our wonderful magazine. A poem tells so much in such a short space. I looked forward to this page in every issue. So many of my friends have told me how much they enjoyed it, too, and are so sorry it has been discontinued.

"So bring back, oh, bring back."
Oh, bring back the poetry page if you possibly can, dear editors.

Thank you for this special magazine.

Sincerely yours,
Leone E. McCune

MAN! WHAT A WONDERFUL FEELING



...the way you feel when you make a great golf shot



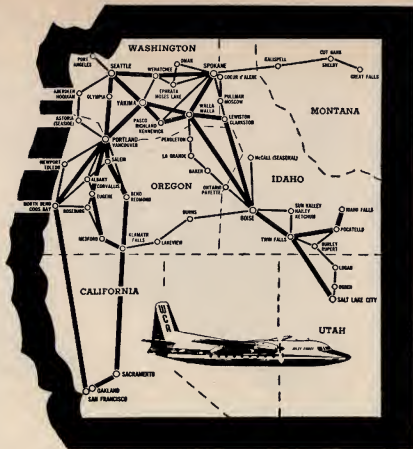
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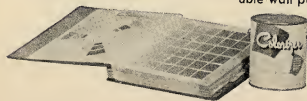
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Mrs. Millie Cheesman and daughter Lee Ann (above) wearing costumes for the "Pioneer Day—Spirit of '59" celebration held in Miami, Florida.

The Miami Second Branch in the South Florida District of the Southern States Mission planned the celebration to raise funds for their new building. The event was well publicized in the newspapers, and a local television station televised the old-time relays, tug-of-war, and pic-eating contest.

A tableau and music by the branch chorus depicted scenes called "A Camp Circle on the Plains," "Nearing the Mountains," and "Brigham Young Looking at a Silhouette of the Salt Lake Temple."

In the evening an old-time "hoe-down" featured authentic square dances. Home-made pies, jams, and bread were washed down with punch from a wooden barrel.

The affair, a two month continuous effort of eighty members of one little branch, was witnessed by an estimated crowd of 650.

Birmingham, England

How good it is to see Hugh Nibley back in harness again! Now here's a man that opens new horizons to my mind! One thing does bother me, though: where on earth does he find the time to read all those books so impressively listed in the bibliography at the end of each article?

Yours sincerely,
Derek Dixon

Kanapolis, N. C.

Dear Editors:

I hope Police Chief Skousen is going to publish a book about boys. His articles in the Era have been a light in the darkness to us—the parents of boys 12, 7, 4, and 2 months. We'll be his first customers. It's getting so when our 12-year-old perplexes us we say, "Now what does Mr. Skousen say?"

Very sincerely,
Mr. and Mrs. Melvin Barringer

Baking "cookies" for better roads

"Cookies" of asphalt paving are baked and frozen in our laboratories, so we can measure how highways wear in all types of weather.

The man is William H. Ellis, one of Standard's scientists who conduct many such tests to improve highway materials and construction methods. We actually build roads, subject them to crushing pressure, try out many paving mixes, work closely with highway engineers.

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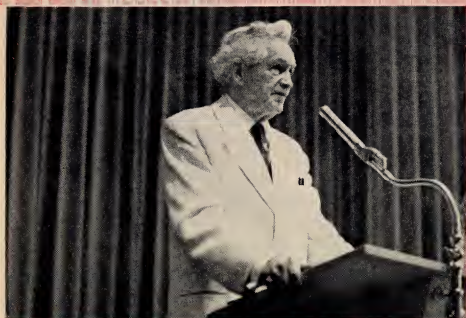
easier to see . . . roads which are smooth, quiet and comfortable.

Asphalt highways are ready for use within hours after laying . . . cost less to maintain and can be even stronger and better after years of service.

By such continuing research that brings you better products at lower cost, **the people at Standard are planning ahead to serve you better.**

Standard's asphalt products are made and sold by American Bitumuls & Asphalt Company, a wholly-owned subsidiary.






“Whate’er thou art,

by President David O. McKay

In my study I have a little book that contains what I call “literary nuggets,” taken from Church works, from poets, writers such as Scott, Burns, Longfellow, and others. May I share several of them with you?

“The greatest battle of life is fought within the silent chambers of the soul.”


I ask you fellow workers of the Church to do again what undoubtedly you have done frequently—sit down and commune with yourself. Life is a battle for you and for me each day. Fight this battle with yourself, and decide upon your course of action regarding what your duty is to your family, to your Church, and to your fellow men.



Associated on that page was this comment found in *The Simple Life*: “First, be of your own country, your own city, your own home, . . . your own workshop. Then, if you can, set out from this to go beyond it. That is the plain and natural order, and a man must fortify himself with very valid reasons to arrive at reversing it. Each one is occupied with something else too often than what concerns him. He is absent from his post. He ignores his trade. That is what complicates life, and it would be so simple for each one to be about his own matters.”

Decide what your duty is, ever remembering that the greatest battle of life is fought within the silent chambers of your own soul.

The second that I picked out is this: “Whate’er thou art, act well thy part.”



That, of course, applies to moral and lawful endeavors, and not to harmful or villainous actions. That influenced me more than fifty-nine years ago when, as I have told some of you before, Peter G. Johnston and I were walking around Stirling Castle in Scotland. I was discouraged. I was just starting

act well thy part”

my first mission. I had been snubbed that day in tracting. I was homesick, and we walked around the Stirling Castle, really not doing our duty. As we re-entered the town I saw a building, half-finished, and from the sidewalk to my surprise I saw an inscription carved in stone on the lintel of the front door. I said to Brother Johnston, “I want to go over there and see what that inscription says.” I was not more than halfway up the pathway leading to it when this message struck me: “Whate’er thou art, act well thy part.”

As I rejoined my companion and told him what I had read, do you know what came to my mind first? the custodian at the University of Utah, from which school I had just graduated. I realized then that I had just as great a respect for that man as I had for any professor in whose class I had sat. He acted well his part. I recalled how he helped us with the football suits, how he helped us with some of our lessons. He was unassuming, unostentatious, but did his duty well. To this day I hold respect for him.

When an ordinary man is set apart in his community as a sheriff, there is something added to him. When a policeman holds up his hand, you stop. There is something more about him than just an individual; there is the power that is given him.

And so it is throughout life. No man can be given a position without being enhanced. It is a reality. So, too, is the power of the priesthood. It was so real in the days of Peter, that Simon the sorcerer, who was making money by his tricks, wanted to buy that which Peter had, and offered the apostles money: “Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.”

Oh, what a denunciation Peter gave him! “Thy

money perish with thee, because thou hast thought that the gift of God may be purchased with money. . . .

“For I perceive that thou art in the gall of bitterness, and in the bond of iniquity. . . .

“Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.”

And so strong was the denunciation given by Peter that Simon the Sorcerer said, “Pray ye to the Lord for me that none of these things which ye have spoken come upon me.” (Acts 8:19-24.)

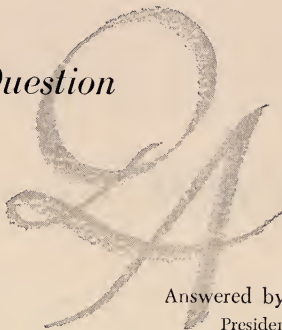
There was no doubt in Peter’s mind about the reality of the power of the Holy Ghost. “Whate’er thou art, act well thy part.”

The third: “. . . there is none other name under heaven given among men, whereby we must be saved.” (*Ibid.*, 4:12.) It was a most dramatic scene when that sentence was uttered, and so you have this thought expressed as follows: The world’s hope and destiny are centered in the Man of Galilee, our Lord and Savior, Jesus Christ.

In the moment when you are fighting the battle of the day, will you look introspectively and see whether you really believe that? Paul Kane once asked this question: “Is Jesus only a legendary figure in history, a saint to be painted in the stained glass of church windows, a sort of sacred fairy not to be approached and hardly to be mentioned by name, or is he still what he was when he was in the flesh, a reality, a man of like passions with ourselves, an elder brother, a guide, a counselor, a comforter, a great voice calling to us out of the past to live nobly, to guide bravely, and keep up our courage to the last.”

What is he to you, my fellow laborers? When you kneel down to pray (Continued on page 770)

Your Question



Answered by Joseph Fielding Smith
President of the Council of the Twelve

THE THREE DAYS OF DARKNESS

Question: *"In Luke 23:44, it states that at the crucifixion of Jesus there was a period of darkness over all the earth until the ninth hour, but in the Book of Mormon, 3 Nephi, 8:22-23, it states that a three-day period of darkness came upon the land at the death of Jesus. Which of the two accounts is considered accurate, or are they both accurate? If so, how could this be?"*

Answer: It is a well-established fact that the earth is a sphere, or a globular body, and that it revolves from west to east making one revolution in twenty-four hours according to man's reckoning. This being true, we have day and night as the earth revolves. If you will look at a globe representing the earth, you will discover that the Western Hemisphere is on the opposite side of the earth from Palestine where the Savior was crucified. The Lord revealed to Nephi nearly six hundred years before the birth of our Redeemer, that at the time of his death there would be three days of darkness on the Western Hemisphere,¹ and a few years before the crucifixion, the Prophet Samuel, also predicted the three days of darkness and that there should be thunderings and lightnings and great earthquakes so that the whole

face of the earth should be changed and broken up for it was in a solid condition at that time.²

Surely no one who believes in the scriptures and is acquainted with the great and varied miracles performed by Jesus when on the earth, can consistently feel that he could give eyesight to the blind, cleanse lepers, command the storms to cease, and raise the dead, and would be unable to control the light and the darkness on any part of the earth. It would be just as easy for him to cause darkness on one hemisphere for three days as it would on the other for three hours. This greater period of darkness and terrible punishment came upon the people in the Western Hemisphere because of their extreme wickedness and because they had, in the course of a very few years, turned away from the truth to follow Satan, and it is written of them that they did not sin ignorantly, for they knew the will of God concerning them, since it had been taught them; therefore they did wilfully rebel against God.³

Not only was there a period of darkness at the death of Christ, but the prediction that there should be a day and a night and a day of no darkness on the American Continent, also occurred, at the time of the birth of our Savior.

¹1 Nephi 19:10.

²Helaman 14:20-21.

³3 Nephi 6:18.

Beginning
in this issue...

a series of three articles taken from a forthcoming book, *Marriage, Fact and Fantasy*, by Elder Hugh B. Brown, reproduced by the Era through special arrangements with the publisher.



Editor's Note. In his introduction to his new book, Elder Brown observes that he is not a psychiatrist, a psychologist, or a medical practitioner but writes "as one who has had some experience through the years, both secular and ecclesiastical, with both premarital and postmarital counseling." He continues, "These simple essays are written from the practical point of view of an observant father, grandfather, and friend and counselor of youth. Having officiated at many marriage ceremonies, and having, by appointment, investigated and tried to save and succor thousands of 'shipwrecked mariners' who, feeling discouraged, disillusioned, and defeated, have from time to time sent out an urgent SOS, the writer wishes to share some of the lessons learned along the way. Also the prayerful hope is expressed that some who are about to 'set sail' may chance to read and heed a word of caution and encouragement from one who has sailed the seas of matrimony for more than fifty years."

What's the Hurry?

by Elder Hugh B. Brown
of the Council of the Twelve

We are often asked the question, "What is a proper age for young people to marry?" There is, of course, no age at which each young person should marry, and we cannot therefore give a blanket answer to the question.

Calendar age of physical and biological development are not the only, or, in fact, the primary considerations. Marriage calls for physical, mental, moral, and spiritual adulthood, or maturity. While it is not possible to say when a person is sufficiently mature to marry, there are many case histories of marriage failures due to immaturity. In the Western States, including Utah, there were almost one-third as many divorces as marriages in 1958. Three and one-half times as many teen-age marriages ended in divorce as in the 22-28 year group. With these statistics in mind, we ask, "What's the hurry?"

Marriage presupposes at least some measure of adulthood and maturity. Teen-agers are still in the process of maturing, physically, mentally, socially,

psychologically, and spiritually. They are still in the transition stage, still growing and whatever their calendar age or physical size, they are still infants. When two such persons marry, if they continue to grow, they sometimes grow apart rather than together. If their interests, their objectives, and personalities grow farther and farther apart, a break becomes inevitable. They who marry while still in the transition stage are gambling—with their own and other's happiness at stake.

They who are emotionally immature, childish, and cannot behave as grown-ups, should not assume life's most serious responsibility. Marriage is an enterprise for adults. They who do marry in infancy—and some infants are more than twenty years old—find themselves in almost constant conflict. In such cases each should go to work on himself rather than on his mate and try to fit himself into the pattern of a joint life. Much can be done by recognizing the problem, finding the source of the trouble and in a mature



manner, undertaking to overcome and correct the habits, attitudes, and eccentricities with which he entered the new partnership.

Too many make the mistake of thinking mere infatuation is real love. Too many rush into marriage with the first one for whom they feel an emotional, and often fleeting, attraction. Short acquaintance, lack of dating experience, and failure to use the head as well as the heart are responsible for the fact that approximately one-half of all marriages of girls under nineteen years of age end in unhappiness, separation, or divorce.

"Love at first sight" should take a second and longer look in a less glamorous setting. The person who is the object of one's love should be examined against his or her background in search of a better understanding of his character. It is generally desirable that both parties to the intended contract should first have a relatively large number of so-called dates to enable them to choose rightly and wisely from among the larger group. In this way they will learn to distinguish between passing infatuation and real affection. Real and lasting love is a developing relationship rather than an abrupt awakening and should be tested by acquaintance, friendship, and association.

The wise gourmet, when going into a first-class restaurant, asks for a complete list of what is available, takes time to study it, and then orders what experience has taught him will give pleasure, satisfaction, and sustenance without any sour aftereffects. How much more discriminating he would be if he were selecting a daily diet for the balance of his life.

While physical attraction is essential to love between man and woman, it should not be allowed to become paramount. Mutual emotional responses do not guarantee love or assure a good marriage. Infatuation may be romantic, glamorous, thrilling, and even urgent, but genuine love should not be in a hurry. The young and immature are too often motivated by impulse and emotion. The young girl who ecstatically exclaims, "He has that certain something," may see the day when she will wish he had "something certain."

How often the hopes and wishful thinking of unwise and immature young people are wrecked in the quiet calm of better acquaintance, leaving heartache, emotional and spiritual scars, and sometimes ineradicable stains.

After marriage, mature judgment and wise decision are called for almost daily, and weighty problems must be met and solved. We speak not only of calendar age, or merely physical age, but also of actual maturity, mental, emotional, and spiritual. Statistics on marriage show that the best levels of adjust-

ment are found when men marry between the ages of twenty-five and thirty and women between the ages of twenty-three and twenty-eight.

The Apostle Paul gave the best definition of love when he wrote, speaking of charity, or love:

"[Love] suffereth long, and is kind; . . . envieth not; . . . vaunteth not itself, is not puffed up.

"Doth not behave itself unseemly, . . . is not easily provoked, thinketh no evil;

"Rejoiceth not in iniquity, but rejoiceth in the truth;

"Beareth all things, believeth all things, hopeth all things, endureth all things.

"[Love] never faileth: . . ."

(I Corinthians 13:4-8.)

"When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things." (*Ibid.*, 13:11.)

Frequently when parents or marriage counselors undertake to dissuade impetuous youth from sudden emotional decisions regarding marriage, they are met with the statement, "But we are truly in love. We've been going steady, and we can't stand to be separated." We wonder how often they are

blinded by the glittering diamond on the

What's the Hurry?

finger of a friend, or prodded by the boasting of the giver. But when circumstances, or call to duty, result in separation—i.e. military or mission service, one or both of the parties frequently form new attachments, write "Dear John" letters, and are grateful that circumstances intervened and prevented what might have been a sad mistake.

And later when the same marriage counselors, again dealing with impetuous youth, are trying to dissuade them from sudden and emotional decisions regarding divorce, they hear the plaintive cry, "We're congenial in a way, but somehow our marriage isn't what we expected. We still love each other—we think—but things just don't go right. We had a beautiful wedding, and a wonderful honeymoon, but we aren't happy. Perhaps we should not have married at all."

Such people seemingly expected passionate and impetuous association to continue unabated, without being fed, nurtured, and kept growing during storms as well as in sunshine. All living things need sustenance, and if they stop growing, they begin to die. Love is a very tender plant; when properly nourished, it becomes sturdy and enduring, but neglected it will soon wither and die.

Childish love, though it be a sweet and beautiful thing at times, is often (Continued on page 769)

TOBACCO

and Cancer of the Lung

by Alton Ochsner, M.D.

Past President, American College of Surgeons
President, American Cancer Society

Cancer of the lung is a disease which thirty or forty years ago virtually did not exist. It was so infrequent that one almost did not consider its occurring. I went through four years of medicine and saw one case of cancer of the lung. It was such a rarity that the whole student body went down to the autopsy room to see this case autopsied. Now cancer of the lung has become the most frequent of all cancers. Up until 1955, when one considers all cancers, cancer of the lung was second to one other cancer, namely cancer of the breast. Now it is the most frequent of all cancers. This disease has gone from negativity up to the most prominent of all. Cancer of the lung affects males primarily; about 85 percent of our patients are men. However, up until the mid-1930's it affected women and men with equal efficiency. About the mid-1930's, there was a tremendous increase in the incidence of cancer of the lung in men, and there has been a slight increase in cancer of the lung in women.

Why did that occur? It occurred because twenty years earlier, at the beginning of World War I in 1914, men began to smoke cigarettes heavily, and the twenty-year lag between 1914 and the mid-1930's was just about the length of time necessary for the cancer-producing effect of cigaret smoke to exert itself. That is the reason why it is a disease of men today. However, it is increasing in women. I'm frequently told that women smoke as much as men. They do not. Of all the people who smoke a pack of cigarets a

day or more, two-thirds of them are men. But it isn't the people that smoke today who necessarily develop cancer today. It is those that began twenty years ago, because there is a lag period in the production of cancer by a cancer-producing agent.

We know several cancer-producing agents; coal tar is one of them. There are a number of chemical agents that are known cancer-producing agents. And when we produce cancer experimentally, we breed up animals so that they all react the same way. We can breed up animals (guinea pigs or mice) so that every one of them will develop cancer spontaneously. Conversely, we can breed animals so that none of them will develop cancer even though one applies the most powerful of cancer-producing agents. When we work with animals to determine the cancer-producing agents in smoke, for instance, or other agents, we breed up animals that develop cancer when the cancer-producing agent is applied, but will not develop cancer spontaneously.

In the experimental production of cancer, if we apply a cancer-producing agent to the skin of animals and apply it every day, we will get a cancer in X number of days. If we apply it every other day it will take 2X number of days; if we apply it every third day it will take 3X number of days. In other words, we can determine with mathematical precision just when cancer will develop.

Frequently I hear, "My uncle who is ninety-five years of age has smoked all of his life, and he doesn't





Dr. Alton Ochsner

Because of the vital importance of this subject, and our desire that the valuable information contained in the article which follows may reach as many of the Church members and others as possible, it is being printed this month in both *The Improvement Era* and *The Instructor*.

Dr. Alton Ochsner is president of the Cordell Hull Foundation for International Education, past president and a regent of the American College of Surgeons, president of the Alton Ochsner Medical Foundation, and consultant to numerous organizations and medical societies. A lengthy list would enumerate other important medical and surgical societies of which Dr. Ochsner has been past president. He is known worldwide for his service, and has received many honorary degrees from Europe, Central, and South America. He has authored over four hundred articles which have appeared in current magazines and journals. Few people are as well informed with the factual evidence of cigaret smoking as a causative factor in lung cancer.

This article is taken from an address delivered by Dr. Ochsner at Brigham Young University on May 20, 1959. The Editors.*

have cancer." I'm sure that is true, and we see some people who have never smoked who develop cancer of the lung spontaneously, which is extremely rare.

Humans are not bred the way experimental animals are bred. Some of us are susceptible to cancer; some of us are extremely resistant. Those who are susceptible require a cancer-producing agent for a relatively short period of time. Those who are resistant require it for a long period of time.

To demonstrate that lung cancer has increased tremendously, in the state of New York, where vital statistics are extremely valid, from 1935 to 1950 cancer of the lung increased in men 386 percent, during which time all other cancers increased only 2 percent. During this same period of time, cancer of the lung increased in women 68 percent, during which time all other cancers decreased 15 percent. It is the only cancer that is increasing in both sexes.

This is true not only in our own country, but it is also true in other civilized countries where smoking is prevalent. In England, for instance, where until about ten years ago smoking was much more prevalent than here, from 1934 to 1954 cancer of the lung increased thirty-eightfold. In Holland during this same period of time, cancer of the lung increased tenfold in women and twenty-fourfold in men.

The statement is frequently made that there can be no causal relationship between smoking and cancer because if there were, we would have more of it than they do in England because we smoke more

than they do in England. It is true that the incidence of cancer of the lung is higher in England than it is here, and also it is true that we smoke more than our British cousins do. But we have smoked more than the British only for the past ten years. Prior to ten years ago, they smoked much more than we, and they are paying the price for their excessive smoking for the past twenty-five years.

It is frightening to me to think what is going to happen to us in another ten or fifteen years when our smoking habits catch up with us. To show how serious it is in England, in 1954, of all the deaths in men between the ages of forty-five and fifty-five, the most productive years of a man's life, ten percent died of cancer of the lung; that is, one out of every ten men dying between forty-five and fifty-five died of cancer of the lung. It is going to be much worse here in another fifteen or twenty years.

You hear people say, "It is not cigaret smoke; it is the smog." One of the arguments given for the high incidence in London is the smog. One might accept this argument were it not for the fact that immediately across the North Sea in Denmark, where people smoke the same as they do in England and where the incidence of cancer of the lung is the same as it is in England, there is no smog, whatsoever. According to the United States Public Health statistics the incidence of cancer of the lung is higher in New Orleans than in any other city in the United States.

*Extra copies of this address are available at BYU at 15c a copy.

New Orleans has no smog. And if smog were the cause, women should have cancer as frequently as men.

Cancer is primarily a disease of older age. It is one of the prices that we pay for longevity, and although more children between the ages of three and fifteen die of cancer than any other cause, cancer is rare in children. Of all the persons ninety years of age, a greater percentage will have cancer than those eighty and so on.

There is only one cancer that doesn't follow this pattern, that doesn't increase with advancing age, and that is cancer of the lung.

Cancer of the lung goes up very sharply to reach a peak age at fifty-five, following which, with the advancing years, there is a decrease in its incidence. It is the only cancer in the body that doesn't follow the pattern of all other cancers. The reason it doesn't is that individuals who have smoked heavily have subjected their heart and blood vessels to the deleterious effects of tobacco and as a result develop coronary thrombosis, die, and don't live long enough to develop cancer of the lung. A dubious advantage of smoking, therefore, is that you can spare yourself a cancer of the lung death by smoking heavily and dying early of a coronary disease.

One might carry this ludicrous analogy a little bit farther and say, "You might spare yourself death of both of these causes by shooting yourself at forty," which no one would suggest. But it is suicide, no matter how you look at it. Whether you put a bullet through your head or whether you smoke, it is suicide. The only difference is that you could put a bullet through your head quickly and cheaply. If you smoke, death is prolonged; it is expensive, and it is painful; but it is still suicide.

Many people say that there is no relationship between smoking and cancer. They say it hasn't been proved. I have yet to see the physician who will *not* admit that there is a causal relationship, except two individuals who are in the employ of a tobacco company. I can assure you that smoking is an addiction. When I tell a man, as I have, that he must stop smoking or lose his legs, and he tells me he would rather lose his legs than stop smoking and continue smoking and loses his legs, that is an addiction.

About seven years ago, the American Cancer So-

ciety embarked upon an investigative program. In the determination of statistics there are two types. One is a retrospective method, which is the method we used originally. We found that of all our patients with cancer of the lung, 98½ percent were heavy smokers. That is the retrospective method, and it is criticized by biostatisticians because they say it concerns a selected group. In other words, those are individuals who have cancer of the lungs.

The prospective type of statistical study consists of taking a large number of well people, such as you and I, and getting their smoking histories, if you are interested in the effects of smoking, and then following them for long periods of time to see what happens to them. That is exactly what the American Cancer Society did. Twenty-two thousand volunteer workers, young women throughout the United States, interviewed two hundred thousand men between the ages

of fifty and seventy. Those are the ages in which cancer of the lung occurs. Each of these young women had each of the men fill out an elaborate questionnaire concerning his smoking habits—whether he smoked at all, what he smoked, how much he had smoked, if he had ever stopped, if he had ever taken it up again. These questionnaires were filed with the Cancer Society head-

quarters in New York. Each year, each of the young women re-interviewed each of the men she had interviewed the year before. After the six-year period of time, twelve thousand of the men had died. When a man died, she got a photostat of the death certificate. If he had died of cancer and an autopsy or biopsy had been performed on him, she got a section of the tissue and sent that into the Cancer Society headquarters.

The result of that study showed that not only was there a difference in the incidence of cancer of the lung in the smoker and the nonsmoker, but also the incidence of cancer of the lung varied with the amount smoked. It was the lowest in the nonsmoker, next higher in those who smoked up to a half a pack a day, still higher in those who smoked from a half a pack to a pack, higher in those who smoked over a pack a day, and highest in those who smoked over two packs a day. It was almost like a mileage ticket. One could determine how soon he was going to develop cancer by the amount he smoked.

This study showed that the over-all death rate



among cigaret smokers was 105 percent higher than among the nonsmokers. The death rate from heart disease was 125 percent higher among cigaret smokers than among nonsmokers, and the death rate from cancer of the lung was 800 percent higher among cigaret smokers than among nonsmokers. And yet there are still people that say it has never been proved.

Frequently I am told by men who smoked for a long period of time, "As far as I am concerned, it won't do any good to stop because the die has already been cast." That is not necessarily true. It may be true, as it was in the case of Dr. Evarts Graham. Dr. Graham, who was a great scientist, professor of surgery at my alma mater, Washington University in St. Louis, used to chide me about the relationship of smoking and cancer. He himself was a heavy smoker. He did not think there was a causal relationship. I must admit that from the beginning my reasons for my claims were pretty nebulous. They were based upon two facts: one, at that time I had never seen a patient with cancer of the lung who had not been a heavy smoker; the other was that there was a parallelism between consumption of cigarets and incidence of cancer of the lung. Dr. Graham used to say, "Yes, there is a parallelism between the consumption of cigarets and the incidence of cancer of the lung, but there is also a parallelism between the incidence of cancer of the lung and the sale of nylon stockings," which there was about fifteen years ago. Dr. Graham, however, subsequently became convinced (and I will tell you later about some research he did) that there was a causal relationship; and he stopped smoking. He died of cancer of the lung. The saddest letter I ever got in my life I got from Evarts Graham three weeks before he died. He said, "I just want to let you know, since I know of your interest, that they've just found that I've got cancer in both of my lungs. You know, I stopped smoking four years ago, but after smoking two packs of cigarets a day for over fifty years, too much damage had been done."

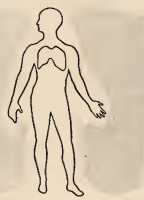
The American Cancer Society study showed, however, that the changes that occur in bronchial mucous membrane are not necessarily irreversible. They have shown that whereas the incidence of cancer of the lung is lowest in the nonsmoker and highest in the smoker who has smoked heavily and continued

smoking, if the heavy smoker discontinues smoking, the incidence of cancer becomes less. If he has discontinued fewer than ten years, the incidence is not as high as if he continued. If he discontinued more than ten years, it is lower than if he discontinued less than ten years. The study the American Cancer Society made has been corroborated by two subsequent, independent studies; one by the Veterans' Administration in which a much larger group of men was investigated with exactly the same finding. It was also corroborated by two Englishmen, Dahl and Hill; the only difference there is that the latter study was limited to the medical profession. One cannot disregard these studies.

There are six cigaret companies in the United States that spend a million dollars a day in federal tax alone. The taxes paid by the industry amount to over two and three quarter billion dollars a year.

That does not include the cost of the raw product; that does not include the labor; that does not include that very inconsequential item of advertising, which last year amounted to about \$125,000,000. We are talking about a multibillion dollar industry. Far be it from me to want to interfere with the economy of our nation, but what good is our economy if we destroy the health of our nation? And that is what we are doing. We are certainly undermining the health of our nation.

There is additional evidence that cancer is produced by smoking. I attended a cancer-of-the-lung committee meeting of the American Cancer Society in New York several years ago. Someone made the statement: "There can be no causal relationship between smoking and cancer because if there were, why don't we see precancerous conditions?" Not being a pathologist, this worried me a great deal until I returned to New Orleans and talked to Dr. Dunlap, our professor of pathology at Tulane, and asked him about it. He thought for a moment, and then he said: "We don't look for them." So he started one of the young pathologists in the department on this project. He took pieces of tissue out of the bronchial tubes of men being autopsied and examined the tissue. In the nonsmoker, the mucous membrane looks just as mine does. In the moderate smoker, there is definitely abnormal increase in the number of cells. In the heavy smoker, definite precancerous conditions are present. *(Continued on page 766)*



■ **Editors' Note:** Salt Lake City born John Melvin Goddard, a former LDS missionary and combat flier with the Army Air Corps during World War II, ranks as one of the country's foremost young explorers.

At the early age of sixteen he had already begun his career by plumbing the wilds of the Okefinoke Swamp and the Everglades and, at 21, the dense jungles of South America with his father. He has climbed the Matterhorn, Vesuvius, Popocatepetl, Killimanjaro, and the Grand Tetons. He has explored and photographed the Nile, Colorado, and Congo rivers.

The Improvement Era here presents the beginning of a series of previously unpublished articles from a forthcoming book on the first of the young explorer's river safaris. This was the daring exploration of the River Nile.

Wendell Phillips, president of the American Foundation for the Study of Man, ranks Elder Goddard's Nile adventure "... alongside the epic 'Kon Tiki,' and the recent Mount Everest expedition," as one of the "... great feats of exploration and physical endurance of all time. ..."

The Nile is the life's blood of Egypt and the Sudan. It vitally affects all of Uganda, one-third of Ethiopia, and parts of Kenya, Tanganyika, Ruanda-Urundi, and the Belgian Congo. Elder Goddard and his two French companions, Jean LaPorte and André Davy, conquered its entire 4,160-mile length in small, light kayaks.

Mixed emotions filled our hearts as my two French companions, Jean LaPorte and André Davy, and I stood solemnly surveying the vast African panorama stretched before us. After months of exhausting research, preparation, and travel, with frequent setbacks and disappointments, we had at last reached the threshold of the French-American Nile Expedition—a wind-swept mountaintop, 6,700 feet high in the heart of Africa. Here, four degrees below the equator, in the grass-covered highlands of Urundi, a pint-sized country bordering the Belgian Congo, we located the fountainhead, the most remote source, the very birth of the Queen of Rivers, the mighty Nile!

"A trip down the whole Nile in those cockleshells?"

Impossible! Why you must be crackers!" I had to laugh as I recalled the derisive exclamation of a British customs officer at Mombasa the day we landed on African soil. His gibe, tactless as it was, exemplified the general thumbs-down attitude toward the Nile expedition which we three had come to accept as inevitable. It seemed every official, authority, and expert, self-styled or genuine, we met, from Paris to the Congo, responded with skepticism and disfavor when they learned that we had dedicated ourselves to the never-before-accomplished feat of exploring the entire 4,160-mile length of the longest river on earth. They unequivocally condemned our project with words like "A foolhardy attempt to do the impossible," "a journey hazardous beyond expression," "a triple suicide by kayak."

Though at all times helpful and hospitable they were unwaveringly pessimistic about the outcome of our unprecedented undertaking, and seemed duty-bound to detail the obstacles which turned back explorers of old and which would face us during our

The three Nileteers (left to right): John Goddard, André Davy, and Jean LaPorte in their 60 lb. 15 ft. specially constructed kayaks—the boats that took them down the entire length of the longest river on earth.

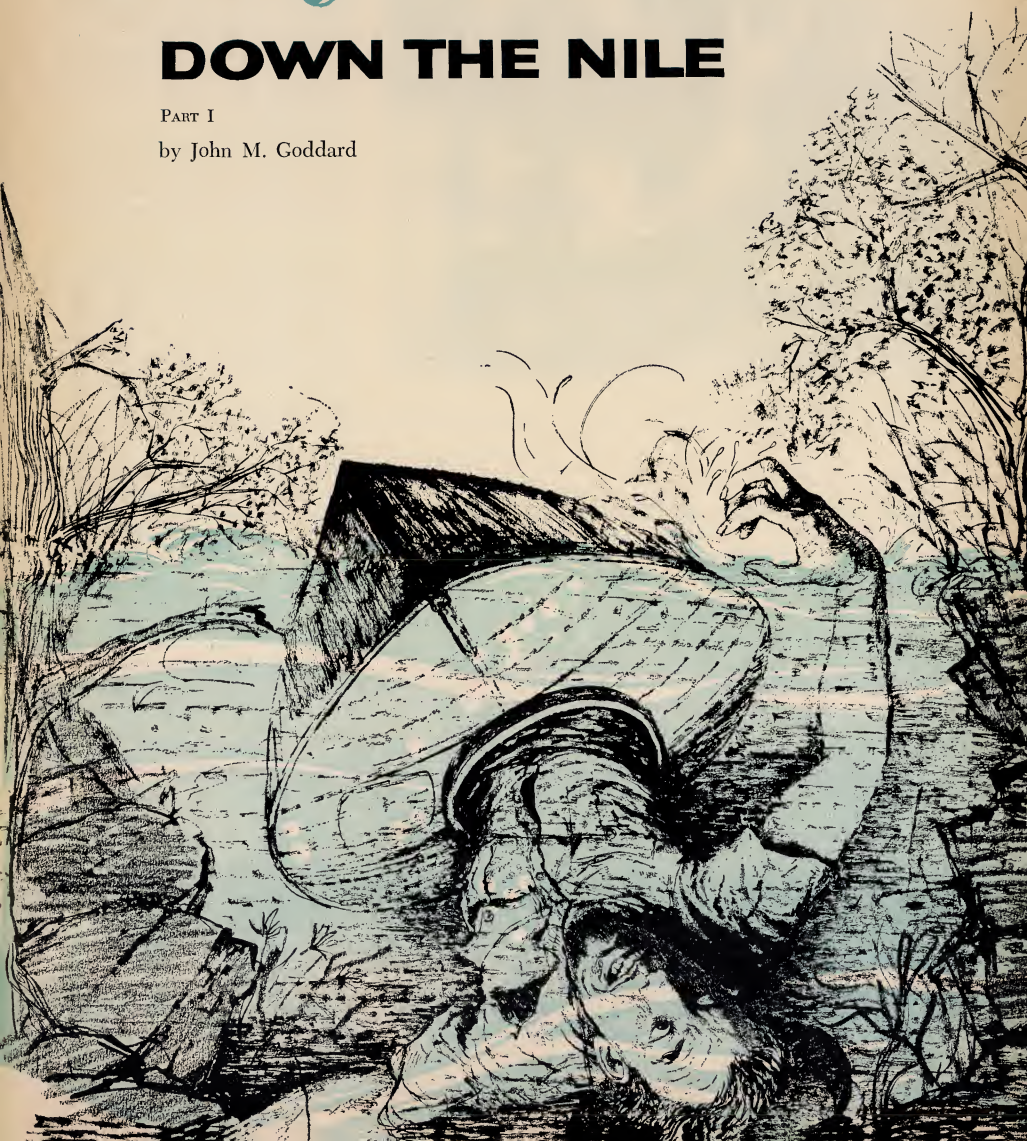


kaywalks

DOWN THE NILE

PART I

by John M. Goddard





John Goddard makes friends with two newly captured, rare white rhinos.

expedition unchanged: the same fever-ridden jungles, the trackless swamps, treacherous cataracts, deadly diseases, suffocating sandstorms, the hostile natives, and the incessant heat, hunger, and hardships.

Pondering all these formidable stumbling blocks we couldn't deny they had a sound basis for their gloomy convictions. However, we had carefully weighed all these negative factors during our painstaking research before setting forth and had reached the firm conclusion that with careful planning, common sense, and divine guidance we could surmount all difficulties.

Since the dawn of human history the Nile has fired the imaginations of men with its fascinating challenge. Over the centuries numerous expeditions had been sent out to trace its interminable channel through Africa and to solve one of the most ancient and perplexing enigmas of geography—the mystery of its sources. Despite the many attempts, it wasn't until 1770 that a Scotchman, James Bruce, a great scientific explorer of Africa, discovered the source of the Blue Nile near Lake Tana in Ethiopia, and less than a hundred years ago that Lake Victoria was discovered and recognized as the head reservoir of the White

Nile, when in 1862 the British explorer John Speke became the first white man to behold its colossal expanse.

Considering the Nile has functioned for over 5,000 years as a most supremely important and influential watercourse, it seemed unbelievable that no expedition had ever succeeded in traveling the full length of the great river. It was a fact that made our own attempt a transcendent challenge.

Originally we planned to start our Nile odyssey at the point where the river first debouches from Lake Victoria, since the lake is generally accepted as the most distant source; but after much study and thought I decided that we must embark at no other place than at the earliest beginning of the Nile, which was not Lake Victoria but, from a technical, geographical view, the headsprings of its main feeder, the Kagera River. I realized at the time that the decision, if followed, entailed considerably more time, effort, and hardship, but a Latter-day Saint upbringing had taught me that

nothing really worth while in life is ever attained without concomitant sacrifice and struggle, and a thing worth doing at all should be done thoroughly and to the best of one's ability.

With Jean and André in complete accord with this crucial change of plans we proceeded to track down the isolated headwaters of the Kagera, most important feeder of the dozen or more tributaries flowing into Lake Victoria, to their origin in Urundi, little dreaming that our efforts would bring us to a near-fatal disaster.

From Mombasa, the chief port of Kenya Colony, we had penetrated into the African hinterland in several stages by means of the jeeps and lorries of accommodating government officials, until now, three weeks later, we stood at the head of the Kagera River, exulting in the momentous success of reaching the first of our two supreme goals yet awed by the sight which few white men have ever had the privilege of beholding, the birthplace of the Nile.

Certainly the actual appearance of the source—ten little springs gently gushing out of the rocky hillside at our feet—was far from dramatic. Few important rivers in fact have a more humble, unpretentious

beginning. By comparison the start of the immense Mississippi, a healthy brook flowing out of Lake Itasca in Minnesota, was more impressive to me though I was able to wade across it in four strides during an excursion through Itasca State Park the year before. Yet I regarded the occasion of our visit a priceless and cherished experience. When I thought of the countless multitudes that had puzzled over, theorized, and conjectured about this one all but inaccessible spot, I realized even more what a rare privilege was ours.

Perched on the hilltop above the dark, lush stripes of vegetation, separately running down the steep slopes, was a ten-foot whitewashed pyramid of concrete, a remarkable landmark for this part of Africa, erected in 1938 by Dr. Burkhart Waldecker, a German explorer, to commemorate his discovery of the Kasumo Springs and to attest their significance as the southernmost boundary of the Nile basin. The weather-beaten triangle also marked a continental divide, for the watershed to the north drains into Lake Victoria and that of the south empties into Lake Tanganyika, the deepest and second longest lake in the world.

Our arrival at the pyramid was the curtain raiser on the Nile expedition and the most fantastic experience of our lives. Henceforth, from Alpha—this lowest reach of the Nile basin, we would be moving steadily towards Omega—the small Egyptian town of Rosetta at the mouth of the Nile and the end of our journey. To reach it we would have to cover a distance equivalent to one-sixth of the earth's circumference. It would be like traveling from Los Angeles to Lima, Peru, or from New York to Naples, Italy; not by train, ocean liner, or airplane, but in three little Eskimo-type boats operated solely by our own muscle power.

Two weeks later we had made our way to Kakitumba, a tiny custom's station at the border of Ruanda and Uganda, a British Protectorate in East Africa, where our kayaks and the bulk of our gear had been shipped and stored while we sought out the Kasumo Springs. Our plan now was to travel from Kakitumba down the Kagera River to Lake Victoria, then along the western shore to the northernmost extremity where the Victoria Nile is formed in the lake's only outlet, hydrologically a continuation of the Kagera. We would then paddle down the Victoria Nile and continue all the way to the far-off Mediterranean.

The day dawned hot and clear. We awakened to the chatter of monkeys, feeling a sense of excitement and urgency, for this was the day we were to test our kayaks on an African river for the first time.

Little did we realize that it was nearly to be the last time.

It is a queer paradox that we should choose, as our mode of transportation down a tropical river through jungle, swamp, and desert, a craft designed and developed by the Eskimos of the frigid arctic regions; but time proved that our kayaks were the most practical and ideally suited boats we could possibly have used. They were small and light, compact and collapsible, only fifteen feet long and sixty pounds in weight, consisting of a canvas and rubber envelope which stretched over a wooden framework of flexible ash. Each one was capable of accommodating two hundred pounds of equipment in addition to the paddler.

Not bothering with breakfast we threw ourselves into the job of assembling our boats with mounting enthusiasm. We unlaced and removed their brown canvas shrouds and stretched out the thin gray and white sheaths full length on the ground. After dusting a coat of talc on the rubber inside and along the varnished surfaces of the wooden skeleton to prevent the wood from sticking to the rubber in the heat, we fitted and locked the sections together, thirteen separate pieces for each kayak, and inserted them inside the skins. With the kayaks intact we carried them through the swampy border of papyrus to the river's edge then, in several more trips, brought down and loaded the three hundred pounds of waterproof baggage. There were twelve bags in all, four for each boat, containing the barest essentials for our long voyage, selected after months of planning and countless eliminations. The heaviest sack of all contained our precious store of photographic film—12,000 feet of 16mm Kodachrome and 1500 feet of black and white for our movie cameras and 100 rolls of film for our three still cameras. In the other sacks, which were made of waterproof, rubberized cloth, were a three-man tent, our light kapok sleeping bags, an aluminum cooking outfit, a small store of food staples, a compact but well-stocked medical kit, a water filter, and our own personal belongings, which included clothes, trade goods for the natives, insect collecting equipment, knives, ammunition for our three guns, maps, journals, repair kits, etc.

I gave André my luger pistol to carry and handed Jean the .22 caliber rifle to keep with him while I kept the 12 gauge shotgun, so each of us would have a weapon in case of emergency. Then with everything securely lashed inside our kayaks, André and Jean set their boats into the silty water, jumped in, and pushed off into the current while I stood on the bank and filmed their departure. The Kagera, one of the swiftest rivers in Africa, (Continued on page 760)

“Today, Today I Am a Man!”

(Behavior Patterns and Problems of the 21-year-old)

by W. Cleon Skousen
Chief of Police, Salt Lake City

When a boy stretches himself to full height, takes a deep breath and says, “Mom, today, today I am a man!” it sounds like a Tarzan call coming from the topmost timbers of a very tall tree. However, Junior is broadcasting a very special kind of call on this, his 21st birthday. He is trumpeting for destiny to meet him any time, anywhere, and preferably in the next twenty minutes!

Age 21 is a year of thrust, a year of arriving, a year of budding adulthood. It normally radiates confidence, exuberance, poise, spunk, and big dreams. Psychologically, it is a great year.

Portrait of a 21-year-old

Although traditionally age 21 is the threshold of manhood, Mother Nature knows the job is not quite done. Junior is simultaneously both a boy and a man. In swimming trunks, slacks, or work clothes he can pass for a well-developed 17-year-old. In his Sunday go-to-meeting clothes he can pass for 24.

Last year Junior was very anxious to impress people with his being a man. This year he occasionally likes to slip back briefly into his old teen-age ways of being an irresponsible gay blade. It may happen only two or three times during the year, but when it does happen, it will seem so out of character it may shock the whole family. For Junior it is simply a nostalgic backward glance over his maturation shoulder to taste for the last time the carefree ways of “the good old days.” Like a grown colt, he instinctively feels that this is perhaps his last opportunity to kick up his heels before settling down to the daily chore of pulling his share of life’s load.

Essentially, however, Junior is remarkably well equipped to play the role of a full grown man if circumstances require it. In pioneer days early maturity was one of the demands. A 21-year-old was frequently the owner of a farm, father of a young family, and already attracting attention as a force for good in the bustling frontier community. This shows the potential of a 21-year-old. However, modern life tends to postpone these demands. Therefore some 21-year-olds will still be marching up and down the earth acting like uninhibited teen-agers.

Birth of a Citizen

Nevertheless, as far as the law is concerned, Junior has now arrived. All the laws which formerly protected him as a “minor” are now inapplicable. No longer does his mom or dad have the responsibility of providing his board and room. They may help out once in a while just because they love him, but, legally speaking, Junior is paddling his own canoe. Many a night he will lie awake thinking how nice it used to be when Dad was at the oars.

No longer can he buy an expensive sports car and then get out from under the payments by turning it back and claiming he was under age when he signed the contract. From here on his contracts can be enforced with a vengeance, even to the extent of garnisheeing his wages if he gets in arrears.

Junior is on his own in other ways. If he successfully avoids the nicotine habit with its risks of cancer, it will be to his own credit. The tobacco laws stopped protecting him the day he became 21—in some states even earlier. If he avoids (Continued on page 756)



President Levi Edgar Young

Fifty years of

by Albert L. Zobell, Jr., Research Editor

Five decades, a full half-century, is a long span in a man's life. This October conference time, President Levi Edgar Young, senior president of the First Council of the Seventy, completes that length of service as a member of the presiding councils of the Church. He was called a member of the First Council of the Seventy on October 6, 1909. He was in the East at the time, on sabbatical leave from the University of Utah, pursuing his own academic studies, and he was not set apart for his office until January 23, 1910, when Elder John Henry Smith of the Council of the Twelve was in New York City.

President Young's has been a lifetime of study, a lifetime of aiding others with their studies. He was born in Salt Lake City, February 2, 1874. As a youth, he remembers establishing a lending library in the old Twelfth Ward School, where he lent books to his friends at a flat fee of five cents a volume. He was graduated from the University of Utah in June 1895, and taught in Salt Lake City. In 1897 and 1898-99 he studied at Harvard University. (It was the practice for the Church in those days to set apart selected young people as missionaries before they went away to study, and so Elder Young was called as a missionary.)

In 1899 he joined the faculty of the University of Utah as an Assistant in the Department of History, beginning an association at that university extending forty years. He closed his academic teaching career in 1939 as professor of Western History and head of the Department of History and Political Science at the University of Utah. He holds the title of professor emeritus of history there.

He was called to labor in the German Mission in 1901. The following year he was appointed president of the Swiss Mission which then included part of France, northern Italy, and all of Switzerland and Austria.

Of his early experiences as a member of the General Authorities, President Young has said: "I remember many times when I hurried from my last class on Friday afternoon to catch a train. I would travel to a stake conference assignment, get on a train for the return trip Sunday evening, and arrive just in time to teach my first class on Monday morning."

For twelve years, from 1922 to 1934, he presided at the Temple Square Mission. During that time he selected several beautiful quotations that are lettered

on the walls at the Bureau of Information. "The glory of God is intelligence" and "Seek ye out of the best books words of wisdom" are two taken from the Doctrine and Covenants.

During the summer of 1924, he studied at McGill University, Montreal; and at Laval University, Quebec. He spent many weeks making a study of the old French manuscripts pertaining to early American history.

He served as president of the New England Mission of the Church from 1939 to 1942. Serving as a churchman he accomplished much good by making himself at home with the scholars amid the institutions of higher learning in New England.

President Young possesses one of Utah's largest collections of books. He loves to study books; he loves to write them; and his books will eventually be shared with the Church Historian's office, the State Historical Society, and the University of Utah. All of these—and many more—have been recipients of his generosity with books over the years.

He is widely known and respected as the author of numerous writings on western Americana.

Presently, he is serving as a member of the National Advisory Council of the American Christian Palestine committee. For a near lifetime he has joined with the religious leaders of the nation in their efforts to understand each others' purposes and goals.

This is a brief word picture of a scholar who daily studies and writes and learns.

Fifty years is a long time for a man to give of himself in one of the great leadership positions of the Church. Still, it is but a tradition in the Young family. President Levi Edgar Young's grandfather, President Joseph Young, was one of the first of the brethren to be chosen as president of the First Council of Seventy by the Prophet Joseph Smith, February 28, 1835, at Kirtland, Ohio. President Joseph Young served as senior member of that Council beginning in April 1837, until his death in Salt Lake City, July 16, 1881.

President Seymour B. Young, the son of President Joseph Young, was called as a member of the First Council of the Seventy at the October 1882 general conference. In April 1892 he became the senior member of the Council, serving until his death at Salt Lake City, December 15, 1924. His son, President Levi Edgar Young has served in that same capacity

Service

since May 1941.

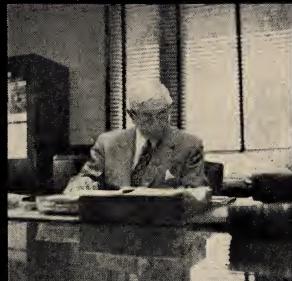
President S. Dilworth Young, a grandson of President Seymour B. Young and a nephew of President Levi Edgar Young, was called as a member of the First Council of the Seventy at the April 1945 general conference.

Four men of one family have given more than 152 years of service as members of the First Council of the Seventy of the Church in a period extending back to the time when the seventies were first organized in this dispensation by the Prophet Joseph Smith. Three of those men, grandfather, father, and son, served as the senior member of the First Council for a total of more than ninety-four years!

And that is not all. Another son of President Seymour B. Young was Elder Clifford E. Young who served as an Assistant to the Council of the Twelve from April 1941 until his death, August 1958.

President Levi Edgar Young lives quietly on East South Temple with Mrs. Young, his companion of more than fifty-two years. Together they share many happy hours, various interests and activities. Three daughters make their family circle: Harriet (Mrs. Mitchell Kline); Jane (Mrs. Rulon Rawson); and Eleanor (Mrs. Harris Van Orden).

President Levi Edgar Young finds work, study, and reflection at his office.



by Hugh Nibley

The Comparative Method

as such is neither good nor bad. It can be abused (as what tool can not?), but to condemn it outright because of its imperfections would put an end to all scholarship.

The fundamental rule of the comparative method is, that if things resemble each other there must be some connection between them, and the closer the resemblance the closer the connection. For example, if anyone were to argue that the Book of Mormon was obviously stolen from Solomon Spaulding's *Manuscript Story* (the document now at Oberlin College) because the word "and" is found to occur frequently in both texts, we would simply laugh at him. If he brought forth as evidence the fact that kings are mentioned in both books, he might not appear quite so ridiculous. But if the *Manuscript Story* actually referred by name to "cureloms and cumoms" we would be quite sure of a possible borrowing (though even then we would not have proven a direct borrowing). This hypothetical case illustrates the fact that there are degrees of significance in parallels. Recently a Protestant minister pointed to seventy-five resemblances between the Book of Mormon and the *Manuscript Story*: None of them alone is worth anything, but his position is that there are so many that taken altogether they must be significant.⁹⁰ The trouble is that it would be very easy to find seventy-five equally good parallels between the Book of Mormon and any other book you can name. As an actual example, to prove that the Book of Mormon and the *Manuscript Story* are related, this investigator shrewdly notes that in both books "men arise and make addresses," "both [books] pronounce woe unto the wicked mortals," "both mention milk," in both "adultery was a crime," "both had counsellors," etc. What kind of "parallels"

are these? Seventy-five or seven hundred fifty, it is all the same—such stuff adds up to nothing.⁹⁰

But the most publicized list of parallels of the Book of Mormon and another work is B. H. Roberts' comparison of that book with Ethan Smith's *View of the Hebrews*.⁹¹ Commenting on this, Mrs. Brodie wrote: "The scholarly Mormon historian, B. H. Roberts once made a careful and impressive list of parallels between the *Views of the Hebrews* and the Book of Mormon, but for obvious reasons it was never published."⁹² The most obvious reason for not publishing it would be to any textual critic as it was to Elder Roberts, that the "careful and impressive list of parallels" is quite worthless either to prove or disprove the Book of Mormon.

In the first place, only eighteen parallels are listed, and neither Mrs. Brodie nor Mr. Hogan adds anything to the list. This, then is the best we can do for Ethan Smith's parallels. If there were only eighteen ideas in all the Book of Mormon and about the same number in Ethan Smith's book, then the eighteen parallels would be indeed suspicious. But there are not only eighteen ideas in the Book of Mormon—there are hundreds! So if we are going to use such a tiny handful as evidence they had better be good. But when we consider the Roberts' parallels, we find that they are not only very few, but without exception all perfectly ordinary. In fact, Mr. Hogan in his recent treatment of the subject has unwittingly robbed the eighteen parallels of any significance by going to considerable pains to point out in his introduction that the ideas shared by Ethan and Joseph Smith were not original to either of them, but were as common in the world they lived in as the name Smith itself. He would agree with Mr. Cross that "neither Solomon Spaulding, for whom some have claimed authorship of a manuscript which became the Book of Mormon, nor Joseph Smith required any originality to speculate in this direction. . . ."⁹³ No originality was required in these matters because these things were public

property. This being the case why would Joseph Smith need to steal them from Ethan Smith?

Take Parallels Number 2 and 4 in Roberts' list for example: *Both claim a Hebraic origin for the Indian.* But so did everybody else. In 1833 Josiah Priest wrote, "... the opinion that the American Indians are descendants of the lost Ten Tribes, is now a popular one, and generally believed. . . ."⁹⁴ In that case Joseph Smith must have known as much about it as Ethan Smith—no need for pilfering.

No. 5 *The idea of a lost or buried book* is found in both documents. Again what could be commoner? This is Mr. Hogan's prize exhibit and parting shot: Ethan Smith had suggested that the best evidence for a connection between the Indians and the ancient Hebrews would be the finding of an actual inscription "on some durable substance in evident Hebrew language and character." Of course it would; inscriptions in ancient languages on durable material (they could hardly be in modern languages on perishable materials) have been throughout history the best-known link between ancient and living civilizations. Yet Ethan Smith's idea that a Hebrew inscription would be the best tie-up between the Jews and the Indians is presented here as a brilliant and novel idea, the provocation that set Joseph Smith on the high-road to forgery, according to Mr. Hogan, who concludes his study with the weighty words: "If an enterprising and imaginative writer needed any final provocation, this would seem to be it." As if "an energetic and imaginative writer," of all people, needed to be told that it is ancient writings that tell about ancient people.

No. 14. In Ethan Smith's book is reported that an Indian chief once said that "he knew it to be wrong, if a poor man came to his door hungry and naked, to turn him away empty. For he believed God loved the poorest of men better than he did proud rich men." Again, would Joseph Smith or any Christian have to go to Ethan Smith's book to learn this? If



... but if you put the two together, what do you get? Another parallel, Egyptian hieroglyphics!

the Indian's words were quoted in the Book of Mormon it would be a different thing; but what compassionate human being, Christian or not, has not held this philosophy? Here is another version of the same thing:

No. 16. An early traveler quoted by Ethan Smith tells of some Indians who were "loving, and affectionate to their wives and children. . . ." The Book of Mormon reports indirectly that the Nephites also loved *their* children. And this, believe it or not, is taken as strong proof that the Book of Mormon was stolen from the *View of the Hebrews*.

No. 15. It is the same with polygamy: in Ethan Smith's book a Delaware chief deplores the recently adopted practice in his tribe of picking up a number of wives and casting them off as soon as one grew tired of them. The fact that the Indian recognizes such a practice as immoral can only indicate according to Ethan Smith the influence of "Israelitish tradition . . . as taught by the Old Testament as if mankind had no other source of morality. Yet here his naive reasoning is sounder than the proposition that the prohibition of more than one wife to the Nephites must have come from this particular source. Actually, this is no parallel at all since there is no resemblance between the practices described.

A number of parallels in the list are attributed to Joseph Smith's stealing from the *View of the Hebrews*, when he could more easily have found the same material in the Bible. This reaches the point of absurdity in parallel No. 12 where Joseph Smith gets the idea of quoting Isaiah from Ethan since the latter "quoted copiously and chiefly from Isaiah in relation to the scattering and gathering of Israel." This is the equivalent of accusing one scholar of stealing

from another because they both quote "copiously and chiefly" from Homer in their studies of Troy. Since ancient times Isaiah has been *the* source for information on the scattering and gathering of Israel. Any student writing a term paper on that subject would deserve to be flunked if he failed to quote from that prophet without ever having heard of Ethan Smith!

Parallel No. 11 is a related case: "The view of the Hebrews has many references to both the scattering and the gathering of Israel in the last days. The second chapter is entitled 'The Certain Restoration of Judah and Israel' and in this section are quoted nearly all the references to Isaiah that are referred to and quoted *more fully* in the Book of Mormon." Which would Joseph Smith be more likely to go to in treating this subject, Mr. Ethan Smith or the Bible? Obviously the Bible is the source used since it is here quoted more fully than it is in Ethan's book. But did Joseph need Ethan to tell him to consult the Bible in the first place?

Again, No. 10, the first chapter of the *Views of the Hebrews* is devoted to the destruction of Jerusalem. Since the book claims to be searching out the lost ten tribes, it is hard to conceive how it could begin otherwise. There have been many dispersions from Jerusalem, as the Book of Mormon tells us, and many destructions; the one told of in the Book of Mormon is a *totally different* one from that described by Ethan Smith, which took place hundreds of years before it. It is hardly likely that the Bible-reading Smiths first discovered that Jerusalem was destroyed by perusing the pages of Ethan's book. Neither did Joseph need Ethan Smith to tell him (No. 6) that God's people anciently had inspired prophets and heavenly gifts. This has always been a conspicuous part of Indian

PEACE

by Ruth K. Kent

A storm is threatening the beach today;
The screaming sea gulls swoop in weird delight
While gleeful waves tattoo a roundelay
Against the restless sands, the clouds benign
The sun and playful winds conspire to strum
The branches on the stalwart pines as Thor
Beats thunder drums; all nature must succumb
Whenever tempests frolic near the shore.
There was a time on earth when Jesus said,
To seas that foamed in fury, "Peace, be still."
Then all was quiet as the sacred dead;
The elements are subject to his will.
So why should not the struggling nations cease
Their bickerings, and pray to God for peace?

tradition, but given the popular belief that the ancient Americans were of Israel, Joseph Smith would have no choice but to attribute to them the divine gift possessed by God's people. Among these divine gifts was the Urim and Thummim (No. 7) *described* in the Bible, and only dimly and indirectly hinted at by Ethan Smith in describing an article of clothing worn by medicine men—quite a different article from the Urim and Thummim of either the Book of Mormon or the Bible.

The trouble with this last parallel is that it is not a parallel at all, but only something that is made into one by egregiously taking the part for the whole. The same faulty reasoning characterizes the first of the parallels in the list, No. 1: the *place of origin* of the *two works*. Ethan Smith's book was written in Vermont, and Joseph Smith was born in Vermont. That would be a very suspicious coincidence were it not that Joseph Smith left Vermont as a child at least eight years before the *View of the Hebrews* was published. The time scale which invalidates the argument of place of origin is actually given as another parallel between the two books. Parallel No. 3: the *time of production*—it is held to be most significant that the publication of Ethan Smith's first edition and the appearance of the Angel Moroni occurred in the same year. We must confess our failure to detect anything in Ethan Smith's book that might have suggested the Angel Moroni. All that is proved by the dates is that the *View of the Hebrews* came out first, so that Joseph Smith *could* have used it. Of course, if *View of the Hebrews* had appeared *after* the Book of Mormon there would be no case—though Mrs. Brodie tries very hard to hint that Joseph Smith stole from Josiah Priest, whose book did not appear until 1833!¹⁰⁵ Even Mrs. Brodie concedes that "it may never be proven that Joseph ever saw the *View of the Hebrews*," but even if he had seen it, that would prove nothing unless we could discover something in the Book of Mormon that could not possibly come from any other source.

What the critics seem to consider the most devastating of all the parallels in the list, the one most often mentioned and on which B. H. Roberts concentrates most of his attention, is No. 9, which deals with the general relations of the ancient Americans to each other. The most obvious and immediate objection to the popular theory that the Indians were the ten tribes was that the ten tribes were civilized and the Indians were not. Since colonial times there were two things that everybody knew about aboriginal America: (1) that it was full of savages, and (2) that it was full of ruins left by people who were *not* savages. If the Indians were from the ten tribes, then they must have fallen from a higher estate, and that estate was mutely

witnessed by the ruins. Using these general speculations as his starting point, Ethan Smith, like any intelligent man, goes on with his own surmises: When the civilized ten tribes arrived in the New World, they found themselves in a wilderness teeming with game, (1) "*inviting them to the chase*, most of them (2) *fell into a wandering and idle hunting life*," while "the more sensible parts of this people" continued in their civilized ways and left behind them the ruins that fill the land. "It is highly probable," Ethan Smith continues to speculate, "that the more civilized part of the Ten Tribes of Israel after they settled in America, became (3) *wholly separated* from the hunting and savage tribes of their brethren; that the latter (4) *lost the knowledge* of their having descended from the same family with themselves; that the civilized part continued many centuries; that (5) *tremendous wars were frequent* between them and their savage brethren." Then gradually (6) "*in process of time* their savage jealousies and rage annihilated their more civilized brethren." No other explanation is possible, he thinks: "What account can be given of this, but that the savages exterminated them, after (7) *long and dismal wars*." As to the state of the savages, "We cannot so well account for their evident degeneracy in any way" except the Bible way: "as that it took place under the vindictive Providence, as has been noted, to accomplish (8) *divine judgments denounced against the idolatrous Ten Tribes of Israel*." (Italics ours.)

Now consider the eight points from the viewpoint of the Book of Mormon. (1) It was *not* the joy of the chase that led the Lamanites into the wilderness—the greatest hunters in the Book of Mormon are Nephites; (2) the less civilized group did *not* upon arriving in America "fall into a wandering . . . life," they were wanderers when they got here, and so were their brethren. (3) In the Book of Mormon "the more civilized part" of the people *never* becomes "wholly separated . . . from their brethren," the two remaining always in contact. (4) The more savage element never "lost the knowledge" of their descent: The Lamanites always claimed in fact that the Nephites had stolen their birthright. (5) The wars were neither tremendous nor frequent—they are almost all in the nature of sudden raids; they involved small numbers of people, and, except for the last great war, they are brief. (6) It was *not* the savage jealousy and rage of an inferior civilization that destroyed the higher civilization—that higher civilization had broken up completely before the last war by its own corruption, and at the time of their destruction the Nephites were as debased as their rivals. (7) It was *not* a process of gradual extermination (Continued on page 759)

Conducted by
the Unified
Church School System

creating classroom atmosphere

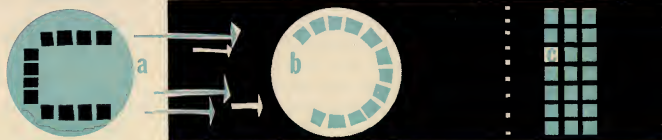
by Paul H. Dunn

Director of the Los Angeles (USC)
Institute of Religion

A college professor once asked his students why so few of them went to their church Sunday School classes. "For one thing," they said, "the teachers don't know any more about teaching than we know. And most of them don't know any more about knowing how to make religion interesting and inviting."

George Betts says, "All teaching has two objectives, the subject taught and the person taught. When we teach John grammar (or religion), we teach grammar (or religion), of course; but we also teach John. And a greater of these two objectives is John. It is easy enough to attain the lesser of the objectives. Anyone of fair intelligence can master a given amount of subject matter and present it to a class; but it is a far more difficult thing to understand the individual, to master the inner secrets of the mind, the heart, and the springs of action of the learner."¹

¹Betts, George Herbert, *How to Teach Religion*. (The Abingdon Press. Copyright 1910).



The writer's father-in-law, Dr. C. F. Cheverton, gave him this bit of advice several years ago and it has proved invaluable ever since. He said, "religion is caught, not taught." In other words, if we, as teachers, are to achieve the goals and objectives outlined for our educational program by our leaders, we must first establish or create the proper classroom atmosphere so that learning can take place.

Since many of our wards, like most of the churches in this nation, have had for many years some kind of an educational program with teachers that range in personality and ability to teach from superior to the lowest levels of inadequacy, and with programs that all too often have had no particular relationship to the needs of the students; the result has been that our religious educational programs have often made little impression upon the minds and hearts of our participants. Surely we should not want these con-

ditions to exist. So this article is offering you, the teacher, the opportunity, not as a "producer" but as a "consumer" to examine the quality of our classes.

In teaching the gospel of Jesus Christ, regardless of the age-level, there are four basic teaching questions that should be kept in mind if we are to achieve the proper classroom atmosphere which will enhance the learning process.

First, do we create a class in which the basic psychological needs of each class member will be met? Teachers need to know and to recognize early, the organic and/or physical requirements. Proper attention should be given prior to the class time to the heating, lighting, ventilation, and cleanliness of the room. Attractive rooms are made by a satisfactory seating arrangement. The seating arrangement should be selected which will provide a maximum of face-to-face contact. Students enjoy seeing each other—not staring at the back of someone's neck. Where possible, chairs or desks ought to be arranged something like first and second arrangements in Figure 1.

Do not always arrange the chairs in the traditional style like third arrangement in Figure 1.

By arranging the seating in a semicircle or as shown in one of the heretofore mentioned diagrams, the



teacher has not only set the stage for class members to get better acquainted with one another, but he has also created a situation where the need for individual recognition can be met. Students tend to respond more naturally in classrooms where they have been made to feel "at home" and where they can be regarded as individuals of worth. It is not uncommon in many of our programs to have students attend the same class for a year or more and still not know personally, several of their classmates. A real part of our learning experience comes from associating with others and feeling their spirit, enthusiasm, and vitality.

It has been the writer's experience that in classes where a greater sense of belonging has been achieved by rearranging the seating, the need for discipline has declined remarkably. The teacher should also remember to keep a permissive atmosphere in the class in order that class members will always feel

free to express themselves. If a teacher has made adequate preparation of his lesson material, knows the interests, talents, and ambitions of his class members, and then sets the stage in the classroom by arranging the seating so that the best possible personal contact can be realized, he is well on his way to accomplishing his goal.

Second, do we keep our classes "gospel-centered"? By this is not meant that the welfare of the student is slighted but rather that the gospel or subject to be taught should be our point of interest instead of the teacher. All too often teachers in the Church feel that it is their responsibility or duty to become authorities on every subject and that they must be in a position to answer every question asked by a student regardless of the outcome. This, of course, is foolish. It is true that teachers need to be properly prepared and current in their research, but no one can be expected to know all the answers. When students can come to realize that even the instructors are still learning, they are not as apt to lose their respect or admiration for them if the instructors have to say in answer to a question, "I don't know." The teacher in the gospel-centered class, in a sense shifts the burden of "being on the spot" himself to the entire class who finds it their equal responsibility to seek and to find out. The teacher, then, becomes the senior student. Instead of feeling inadequate or embarrassed when a difficult or impossible question arises, the teacher can say in all honesty, "I don't know but I will find out" or "we will seek the solution together." In this way the students not only have a greater amount of respect for the teacher but they are motivated more in the learning process. Thus our diagram of the gospel-centered class would look like the first part (A) of Figure 2.

Rather than like the second part (B) of Figure 2.

The gospel-centered class places a greater amount of emphasis on the "doing" phases of the activity approach which leads us to our third question.

Third, do we recognize the psychology of participation? It is a well-known fact that people will support activities and programs in which they feel they are a part. By following our second principle of having a gospel-centered class, students, through the guidance of their teacher, will find many opportunities to perform or to take an active part in classroom activities. Students learn to solve real problems by actually participating in class projects, service projects, individual research, etc., instead of relying on the teacher to do all the work. Teachers and students, by planning together and working as a team, become partners in fulfilling (Continued on page 779)



WOMEN of the MORMON BATTALION

by Mabel Harmer

Shortly after the arrival of the Mormon Battalion in California the commanding officer, Lieutenant Colonel Philip St. George Cooke, issued a statement congratulating the members upon the successful completion of their journey in which he remarked, "History may be searched in vain for an equal march of infantry." Most certainly history reveals no march of such great distance and almost unbelievable hardship which was also shared by women.

None of them could foresee that the journey would entail such trials as living for weeks at a time on half rations or less, marching over miles of hot desert sand without water, and having to cut their way literally through mountain passes, and yet these were people who knew well enough the vicissitudes of

traveling over unbroken trails. Probably the main reason why these forty women (most of them with young children) were willing to risk the perils of this long journey was to prevent being separated from their husbands for a long period.

More than five hundred members of the Battalion began from Council Bluffs on July 20, 1846. From the very first their way was beset with difficulties. The weather was extremely hot, and the day's marches were unreasonably long. No cooking utensils and very few supplies of any kind were issued until the company reached Fort Leavenworth some ten days later. At one time supplies failed to reach them, and they were without flour for two days. In spite of difficulties, Zadock K. Judd reports in his journal



they "traveled down the Missouri River for Fort Leavenworth, happy and cheerful, dancing and singing."

The companies were outfitted with arms, ammunition, and supplies at Fort Leavenworth, where they camped for twelve days. On the first leg of the journey from Fort Leavenworth to Sante Fe, they were overtaken by a severe wind and thunderstorm which blew down nearly every tent in camp. The experiences of two of the wives—probably typical of all—is recounted by Daniel Tyler in his history of the Mormon Battalion. He says that Mrs. Melissa Coray was in her carriage when the storm broke, and the force of the wind began to drive it away. She jumped to the ground and faced the driving rain and hail

rather than trust her safety to a wind-driven carriage. In another wagon was Mrs. Celia Hunt, ill with chills and fever, while her twin babies were being cared for by their father Jefferson Hunt, in a tent. When the tent blew down, the babies were in danger of being either suffocated or drowned, but fortunately they escaped without injury.

On the twenty-eighth of August occurred the first death among the women when elderly Jane Bosco passed away. Before daylight the following morning John, her husband—not a soldier—died also, and the two were buried in one grave.

Along the heartbreaking trail they marched, sometimes as many as twenty-five miles in a single day. The oxen and mules were not in fit condition for such a journey since most of them had come all the way from Nauvoo that same year and were worn out before starting. At times the water was extremely scarce, and what could be found was so revolting in taste as to be almost unfit for use. At one time they drove hundreds of buffalo out of a pond before they could get at the water.

From Henry W. Bigler we learn of some of the ups and downs of the journey, shared alike by both men and women. He wrote:

"August 15. Company B. baggage wagon broke down and did not get into camp until the next morning. This left us without tents and supper. It was decided not to move our camp but to wait for the arrival of hospital wagons to carry our sick, but owing to our beef cattle getting in the corn of the Indians and destroying their patches, we moved on four miles.

"Lieutenant Smith ordered all the sick men out of the wagons and said that if they did not walk he would tie them to the wagons and drag them unless they took such medicines as Dr. Sanderson prescribed.

"Some of the boys went to the top of a mountain, south of our camp, and amused themselves by rolling large boulders down the mountain while the others in camp sang songs, fiddled, and danced. The Colonel swore that he did not see how it was that when the men who could hardly keep up with the command could keep the fiddle going with dancing when they got into camp."

Another member said that they had several good fiddlers in camp but only one fiddle. They would dance at night and felt more rested than if they sat still.

Of one day's journey, Tyler wrote:

"We traveled eighteen miles and camped again on the Cimarron and had to dig in the sand in the bed of the river for water for both man and beast."

Samuel H. Rogers wrote of the same day:

"It appears that the (Continued on page 754)

Sweeping That Long Driveway

by Ruth C. Ikerman



Her favorite possession seems to be a toy broom with which she can sweep like the older people in the block. Sometimes she ties a red ribbon on the handle, to match the bow in her own bouncing brown curls.

Together the little girl and the broom skipped up the sidewalk where my neighbor and I stood talking about the most recent community highway tragedy.

A little boy had been hit by an automobile. Its driver had misjudged the distance to the bicycle when he swerved to miss a piece of broken glass.

We hushed our voices as she arrived, but already she knew and said, "I heard the noise when the white car came to take him away. Say, what do you call that up and

down noise anyway?" she demanded. "Siren," we said, exchanging glances above her head. How well she had described what can happen within the home when the ambulance takes away a loved one because of an accident, and the hopes of the heart go up and down with the report of the doctors.

She began to imitate the siren, sweeping steadily with her little broom. My neighbor said, "Something has got to be done about these accidents. They come too close to home for comfort." Then we talked of other things.

Suddenly we missed our little friend. Turning we saw her in our own driveway, squatting down on the pavement, looking over a tiny pile of trash she had swept up with her little broom.



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We walked over curiously. There was a nail big enough to damage an automobile tire if hit at the proper angle. A piece of jagged green glass had probably been carried here by one of the larger dogs of the neighborhood to be buried near his favorite bone in the nearby hedge. There was a scrap of paper which could well blow up to obscure the vision of a windshield.

With her broom she had swept them into one neat pile, and now she wondered what to do next. Stooping to pick up the debris for her, I asked, "Whatever made you decide to sweep my driveway for me this morning?"

Gravely she looked at me and said, "It was because of the boy who got hit. You both said something had to be done about accidents. So I thought I'd take care of the first driveway. But it's sure awful long."

She sat down on the grass, holding her tiny broom almost as a doll in her arms. And I went inside for a larger broom to clear off the curb and gutter in front of my own house.

"Say, how long is your driveway?" she called to me from the lawn.

I remembered how we had started from this driveway to enjoy the roads in our own state and across the nation into foreign countries.

Looking at her sweet, unscarred face, I wondered how to tell her that she had just shown me something about how long my driveway is. Now I know it extends from my home into the community, the state, and across the entire homeland of America into her neighboring countries.

Because her little broom had shown me that my own driveway must first be made safe and clean, I would try on her behalf and that of the injured boy to learn to treat every highway as my own home driveway.

Who sends the elders? The God of Israel sends them. It is his work. There is no mortal man that is so much interested in the success of an elder when he is preaching the gospel as the Lord that sent him to preach to the people who are the Lord's children.

—President Lorenzo Snow



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Women of the Mormon Battalion

(Continued from page 751)

Colonel and Surgeon are determined to kill us, first by forced marches to make us sick and then by compelling us to take calomel and to walk and do duty." It soon became apparent that the journey could be completed by only the strongest of the men. Therefore on the sixteenth of September a detachment of families and invalid men were ordered to return to Pueblo, farther up on the Arkansas River, and spend the winter at that small trading post. Captain Higgins was placed in command. On this journey one of the members, Norman Sharp, accidentally shot himself in the arm and died, leaving his widow and her young sister to go on alone.

The rest of the Battalion marched on to Santa Fe, the first town of any importance on their route, and arrived there between the ninth and twelfth of October. Here they were met by Colonel Cooke, who had been appointed commanding officer following the death of Captain Allen. After taking command, one of his first acts was to order the rest of the families and ill persons to turn back to Pueblo. The order read in part:

"Captain Jas. Brown will take command of the men reported by the Assistant Surgeon as incapable from sickness and debility of undertaking the present march to California. The Lieutenant Colonel, commanding,

deems that the laundresses on this march will be accompanied by much suffering and would be a great encumbrance to the expedition. It is ordered that all be attached to Captain Brown's party."

Captain Brown was ordered to draw rations for twenty-one days and to march within two days.

The order produced considerable dissatisfaction. None of the families wanted to be separated. In some cases the husbands wanted to go back to Pueblo with their families, and in other instances, the wives pleaded to be allowed to continue to California. At length some of the men were permitted to return and, according to Colonel Cooke, "five wives of officers were reluctantly allowed to accompany the march." In the records we have been able to find the names of only four. They are Susan Davis, the wife of Captain Daniel Davis; Lydia Hunter, the wife of Captain Jesse D. Hunter; Phoebe Draper Palmer Brown, the wife of Ebenezer Brown; and Melissa Burton Coray. They were allowed to continue only on the condition that their husbands paid all of their expenses; hence, it is to be supposed that they no longer acted in their original capacity as laundresses for the various companies.

Captain Brown's company made fairly good time to Pueblo, considering the weakened condition of both men and teams. In nearly every case, it was only men who were considered unfit to journey farther

west who were allowed to return. They were exactly one month on the way, which was unfortunate considering that they had provisions for only twenty-one days. At Pueblo they enjoyed a happy reunion with the Higgins detachment, already settled for the winter. They were also welcomed by a company of Saints from Mississippi who were spending the winter there.

They immediately began to build log cabins for the winter, the able-bodied doing the work for the sick and turning the first cabins over to them for their use. Several babies were born during the winter, two of them died the same day and were buried together. Several deaths are recorded among the men but none among the women.

They spent the winter in a comparatively pleasant manner and left early in the spring of '47 to join the Saints from Winter Quarters in their final trek to the Rockies. The Mississippi Saints, as they were called, were slightly in advance of the first company, and the Battalion members were a short distance behind. They had been on the march for about two weeks when they learned that the vanguard company was just ahead of them.

Some of the Mississippi Saints arrived in the Salt Lake Valley two days ahead of Brigham Young, and included in the company were six women. They were Elizabeth Crow, wife of Robert Crow, and their five daughters, Harriet, Eliza-

MY TREE

by Jean Little

The King of Spain's daughter
Will stand for all time
Bewitched by the tree
In the nursery rhyme.
And Housman's ghost surely
Is caught even now
By the bright drifts of snow
On the cherry tree bough.

I, too, have been spellbound
And gaze at my tree,
Held there by a vision,
Which only I see,
—Of a vast arid valley
Infertile, save where
One green cedar grows
In the parched desert air.

One tree!—In its shadow
Spent creatures find rest,
And deep in its branches
The grateful birds nest.
No cities rise near it.
But winds blow from afar,
And it is companioned
By mountain and star.

Then, men come. It watches
Them struggle and build.
Soon, stretching around it,
Are fields they have tilled.
And as its life ebbs,
Other trees spring from seed.

But, Tree, you were first
Of the pioneer breed.
You stand in their shrine
Boxed away from the sky.
My tree, you are dreaming
The same dream as I.

beth J., Isa Vinda Exene, Isa Minda Almarene Crow, and Mrs. Mathilda Jane Crow Therkill. They were the first Mormon women to enter the valley of their future home.

On July 29th, five days after the main company had arrived, the Battalion company came in. According to the William Clayton journal, they had "twenty-nine wagons, and one carriage. The soldiers came in military order headed by fifes and side drums. They came to their future home in fitting style."

On August 9th the wife of John Steele, a member of the Battalion, became the mother of the first white child to be born in the Salt Lake Valley. The baby was named Young Elizabeth Steele in honor of President Young and Queen Elizabeth.

Immediately upon leaving Santa Fe, the main part of the Battalion, with the greater part of the journey still ahead, rations were reduced—the first of many times before they reached their final goal. Colonel Cooke issued very strict commands concerning the conduct of the camp, but the journey would never have been completed successfully without a stern commander and a people who could serve unflinchingly under the most adverse circumstances.

The few wagons in the company could be used only for carrying supplies and the men who were unable to walk because of illness. Indeed much of the time, the men had to help pull the wagons through the deep sand. Melissa Coray, who was a bride of only three months at the time she left Council Bluffs, said that at times Colonel Cooke allowed her to ride his white horse. She learned to carry a pebble in her mouth so that she would not get so thirsty during the long marches over the waterless desert.

Onward they toiled, through sand

and over mountains, until the beginning of 1847 found them well into California territory.

On the 1st of February, Nathaniel Jones wrote:

"We have now been one hundred sixty-three days from Santa Fe. We started with sixty pounds of flour to each man, thirty days' ration of pork, two-thirds rations of sugar. It was all claimed to be sixty days' rations but we lost several hundred pounds of flour on the Gila river. Thus we traveled under greater embarrassment than it is possible to realize, except by passing through them. We have opened roads through impassable mountains and trackless deserts, without wood, water, or grass and almost without provisions. We now find ourselves without clothes and are worn down by fatigue. For nearly thirty days we have had nothing but beef and not enough of that all the time."

The Battalion was ordered to encamp at San Diego. Shortly after her arrival there, Lydia Hunter, the wife of Captain Jesse D. Hunter, gave birth to a son, the first white child to be born of American parents in the Southwest. The child, who was named Diego Hunter, died soon after birth; two weeks later the mother also passed away, weakened, from the strain of the journey and the lack of food. She had another son, James, who survived her.

The only child mentioned as completing the entire march with the Battalion was the young son of Captain Daniel C. Davis by a former marriage. Four older children were left in the care of relatives in Winter Quarters.

Upon the discharge of the Battalion, one company of men re-enlisted for a period of six months in order to garrison the post of San Diego, and Captain Davis was put

in command. After their final discharge, he and his wife Susan, with his young son, traveled on to Utah and settled in Farmington, Davis County, so named in his honor.

Immediately upon their discharge, the majority of the Battalion members made preparations to return east to meet their families, either in the Salt Lake Valley or in Winter Quarters. They had traveled as far as the scene of the Donner tragedy when they met Samuel Brannan returning from the Salt Lake Valley. Later they met Captain James Brown who brought word from the Church Authorities that those who had not means of subsistence had better remain in California until the following spring, obtain work, and then bring their earnings home with them.

About half of the company turned back, many of them to go to work at Sutter's Fort, and among this group were Phoebe Brown and Melissa Coray with their husbands. They had been at Sutter's Fort only a short time when the discovery of gold in the millstream set the world racing toward the west coast and changed Sutter's peaceful ranch into bedlam.

The Mormons, including the two women, worked in the gold fields during the winter, and when they made the journey to Utah the following spring, they were able to bring considerable amounts of gold dust as well as some valuable seeds. Phoebe Brown rode the entire distance back to Utah on a mule, which was a very luxurious mode of travel compared to her previous travel. She and her husband settled in Draper. Their arrival in Utah brought the last of those valiant women who dared to undertake a journey which for toil and privation is without a parallel in the history of the country.

AUTUMN RAIN IS VISITING

by Robert Avrett

An autumn rain is visiting tonight,
Almost apologetically, it seems,
Like welcome but unbidden guest who deems
Arrivals things that should be timed just right,
Nor wants that his be taken for a slight,
But pardoned by old friends whom he esteems
And who in other days have shared his dreams,
While open fireplace cast its mellow light.

Yet autumn rain has need for no excuse
For ending summer's absolute do-
main;
So long postponed adieus find ready ears.

Protracted seasons may entail abuse
Of hospitality; and they, like pain,
Must be evicted to dispel old fears.

Today, Today I Am a Man

(Continued from page 740)

becoming an alcoholic, it likewise will have to be a credit to his own judgment. The "Minors Not Allowed" signs no longer keep him out. And, if he visits Las Vegas or Reno, he will learn that the law assumes that by this time he will have acquired enough sense not to gamble. Therefore, he will find there is no law to keep him out of the casinos and no law to help him get his money back after he has dumped it down the hungry gullet of a slot machine or into the trap-door lap of a dice table.

It is important for Junior to catch a whole new perspective of life. As a full-fledged citizen he is expected to be a patron of law and order, good government, and intelligent, happy living. Society no longer feels either the desire or the necessity of treating him like a baby. From here on he will be honored as a man; a man of judgment, controlled appetites, tempered emotions, and restrained conduct; a man of skill and ambition with a warm social sense and a genuine sense of service. Some 21-year-olds, of course, do not measure up. Some act at least part of the time like little boys indulging in emotional immaturity, explosive tempers, impulsive decisions, and childish antics. Some even go snorting across the fence line of the law. When this happens the fence-riding forces of law and order move into the gap like a charging bulldozer.

Society is far less patient with a 21-year-old who assaults, robs, cheats, or steals than with a growing boy. A 21-year-old hears the terms "adult criminal" applied to him, and he doesn't like it. It is the community's way of saying, "Stand up, Junior. Be a man!"

Fortunately, however, the vast majority of the nation's new citizens are ready for their responsibilities and can say with the Apostle Paul: "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things." (1 Corinthians 13:11.)

"My Vote Is as Good as the President's"

As a full-fledged citizen, Junior can now vote. When he was 18 he

may have wondered why the voting privilege had to wait until 21. Now he may be able to see the reason. Junior has certainly changed his thinking since 18. For some reason, 18 and 19 were revolutionary years. They were years of doubt and challenge. This was all to the good and an important part of growing up, but probably it was far from being a period of reflected wisdom.

In fact, dictators and imperialists nearly always try to capitalize on the reckless, revolutionary spirit of 18 and 19-year-olds. Hitler surveyed the youth of his own day and said: "Look at these young men and boys! What material! I shall eradicate the thousands of years of human domestication. Brutal youth—that is what I am after. . . . I want to see once more in its eyes the gleam . . . of the beast of prey. With these I can make a new world . . . and create a new order!"

Often, even at 21, we find there is still some of the revolutionary spirit

smoldering beneath the surface, but, for the most part, it will have been sublimated by maturity and experience. Everything else being equal, a citizen of 21 will make a far more intelligent voter than he would have at 18. Recently, a 21-year-old reflected some of that intelligence when he commented, "Say, my vote is as good as the President's!"

Increased Capacity for Worry

Psychologists tell us why a 21-year-old makes a more responsible citizen. It is because of his increased capacity for worry. Not that Junior couldn't worry in his teens; he did. But his worries in those days were mostly about himself. Now he has developed a capacity to worry about things like the high cost of living, the international situation, inflation, civil liberties, the rising crime rate, union-management problems, juvenile delinquency, and the national debt.

A wholesome amount of worry is not only a necessary ingredient for good citizenship but the mainspring of action in getting community problems solved. Junior ought to be fully aware of what would happen if all of us refused to be bothered with unpleasant things like crime, inflation, and the boast of the Communists that they will soon conquer the world. Obviously, if we refused to be bothered, this would be the last generation to live in freedom. That is why political scientists say an alert, worry-motivated citizenry is the kind which solves problems and therefore continually improves civilization.

We also want Junior to recognize the kind of worry that digs graves. Worry is a perishable commodity and must not be stored. It should be promptly turned into constructive action and thereby disposed of. Stored-up worries tend to turn into pickles and vinegar and consequently endanger sound mental health. This is the kind of worry most people have heard about and therefore conclude that all kinds of worry should be avoided. This, of course, is not true. We want Junior to recognize worry for what it is—*fuel*. When put to work it makes him a success, makes him a better citizen, a better parent, a better career man. On the other hand, it is volatile stuff. If stored, it explodes.

(Continued on page 758)

SEED OF PROMISE

by Betty Ventura

At Cumorah's close, like shattered stone,

Ten thousand Nephite warriors strew the field.

The golden age is o'er, the record sealed;

Moroni walks a wilderness alone.

Gone the prophet-kings, the loyal few,

Gone those of burning faith, contriteness, trust.

White templed cities crumble into dust

Where kneeling throngs their Savior's blessing knew.

But yet shall Mormon's record be unearthed,

That to Lehi's seed it might declare The destiny and honor of their birth;

That they, the once rebellious blood, might stand—

Where once stood Lehi's other sons— and bear

Their father's witness in a Gentile land.

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"Mom, How's my Score Card?"

When parents see a boy reach 21, they always hope they have helped him acquire the habits, attitudes, skills, and social amenities necessary to become a successful adult. It is a time of unspoken evaluation, and, for some parents as well as boys, a time of regret. But for most parents and boys it will be a time of great hope and great pride. A boy may even respond to a sudden urge and say, "Mom, how's my score card?"

There are a number of things we certainly hope our boy has achieved by 21:

First, by this time we hope Junior has learned the difference between *being* a character and *having* a character. Character is like a personality. It involves the sum total of a man. Character is the development of a human being's best self; Lincoln called it "the better angel" in each of us. When we say a young man has character, we mean he stands for something. He is not a sniveling, servile, spineless parasite, but a hearty, friendly, honest, outgoing sort of person who makes good company, a good employee, a good husband, a pleasant neighbor, and a good soldier.

Second, we hope our boy has acquired a tremendous capacity for good hard work. In certain circles this may not be in style, but it is a popular commodity on the labor market. Those of us who have had to hire and train many hundreds of young men during our professional careers count capacity for hard work among the prime virtues of a 21-year-old who wants to go places. It is not merely that he will produce more and help the company stay in business. Equally important is the fact that a man with a good "work quotient" is a pleasure to have around. His work shows in his voice, in his handshake, in his stride, and in his pay envelope. He is available for an emergency, volunteers suggestions, carries the ball during his regular shift, and, where necessary, after his shift. His enthusiasm changes work into pleasure and a "job" into a "position." It is a great achievement to build a boy into this kind of man.

Third, we want our boy to be honest. He wasn't born honest. Nor was he born dishonest. Both are

learned. Almost any normal person is honest when it is convenient or self-serving to be honest. The test comes when it is embarrassing or a temporary disadvantage to be honest. A boy learns from his parents whether or not to hold the line. If they avoid social pressures both in and out of the family by telling "little white lies," then Junior does the same. If they face up to each situation without garbling the truth, Junior has a better target to shoot for.

The boy who is honest has a high survival rating. He may not be as flashy as the boy with a quick line and the ready lie, but he wears better. We want our boy to wear well. We want him to know that honesty is an attitude, and it should have become a habit. In the final analysis it simply means he can be trusted; trusted in what he says and what he does. Employers pay premium wages to employees they can trust.

Fourth, we want our boy to be morally strong. This may seem a little old-fashioned, but it is still civilization's best foundation for a

— PROVIDENCE

by Patricia Duff McGinley

God, who made babies to fill loving laps,
In his wisdom and mercy, also made naps.

—
happy home and a solid family life. Mutual trust is built before marriage when a girl finds that a boy is morally disciplined and can keep his emotions under control. It helps her have implicit faith in him after marriage. Morality is therefore a special kind of honesty which permits a young husband to be trusted by the most important people in his life. Almost everyone admires moral integrity, even the less moral.

Fifth, we want our boy to have become a good student. He should have cultivated a sharp appetite for good books. We live in a technical world of extremely advanced cultural complexity. The boy who has not acquired a thirst for knowledge is likely to get left behind. There are thousands of bright youthful personalities in our land who appear overwhelmed by the world they live

in. Actually, this is the most favored generation of the race. But only the good student will know about it. We want our boy to have a dynamic part in the throbbing heartbeat of modern history as mankind prepares to launch into the great new space age.

Sixth, Junior should have become a skilful problem solver. A young child attacks a problem by pulling a tantrum. Some grownups do the same thing. We want our boy to have acquired a sound sense of human engineering. We want him to have learned to attack a problem by 1—clearly defining it, 2—probing and studying until he has selected the most practical solution, and 3—generating the necessary steam to carry out the solution. We also want him to have learned the prayer of the ancient philosopher who said: "God give me strength to change what should be changed and the patience to endure what must remain."

Seventh, we would not want our boy to have attained 21 without acquiring a sense of belonging in the universe. This means a strong religious faith built on truth. A generation ago it was popular to say that a religious faith was for the weak. Time is proving that an enlightened religious faith is the supreme virtue of the strong. A boy of 21 should have already learned that he is part of a carefully designed universe governed by a God who personally loves him. Those who say religion is only for children are usually those who have never tried *adult* religion.

Eighth, we want our boy to have ambition. This, too, is primarily an attitude or an appetite which parents can help create. They create it by holding before a boy the vision of the man they know he can one day be. The vision must not be too bright, not beyond his capacity of attainment. And it must not focus too soon. In early youth he wants to be a policeman, a cowboy, or a deep sea diver. As he matures his interests change and so do his ambitions. Perhaps they turn to law, science, medicine, engineering, mechanics, aviation, or electronics. The important thing is to keep his searching "upward reach" scintillating and alive. A set of encouraging parents is the most vital single ingredient in this process.

Parents who think they have problems might consider the case of

Thomas A. Edison. Young Tom was expelled from school because of his ambitions. Before he could read he wanted to study high school subjects. He was labeled incorrigible by his exasperated teacher and sent home to his worried parents. Even at home his ambitions soon created a neighborhood panic. Finally his mother decided to guide all these big ideas into more constructive channels. By the time young Tom was 9 he and his mother had carefully read Gibbon's *Decline and Fall of the Roman Empire*, Hume's *History of England*, Sears' *History of the World*, Burton's *Anatomy of Melancholy*, and *The Dictionary of Sciences*. Such was the early guidance of a boy's career whose inventions later created industries worth more than twenty-five billion dollars.

Ninth, we certainly will not want to close this list of achievements without mentioning just one more—Junior's sense of humor. Most 21-year-olds have a fathomless capacity for humor, but like other human qualities it should have matured.

In his childhood days Junior responded to the "humor of absurdity." He loved the absurdity of slapstick comedy, pie-throwing contests, or seeing an elderly woman slip on the ice and crash to the sidewalk.

In later years Junior tastes enough of life to feel sympathy for people in unfortunate situations. He seldom laughs at people slipping or falling. He identifies his own feelings with those of the victim. His sense of humor now requires more subtle things. He graduates to the level of "hidden meaning humor."

Finally, however, Junior should attain the rich, warm glow of grown-up humor. Adult humor is hearty but not boisterous. It is not laughter to be heard but laughter to be felt. It grows out of the deep, golden depths of the human personality which reflect the vast richness of life. It is the laughter of a father who is smothered under an avalanche of welcoming arms as a bevy of little people shout, "Daddy's home!" It is the laughter of the happy hunter as he brings home the game at the end of the day. Adult humor is the music of the heart—tuned in on the universe.

Reflections of a Parent

But whether our son has attained all of these desirable things or

only part of them, the important thing is that suddenly he is 21! It seems almost impossible to realize it. He grew up so fast. Now we are sorry we didn't take time to enjoy him more. Perhaps in the twilight of a quiet summer evening we thumb through the pages of the family album. It sparks some happy memories for a mom and dad. As a baby he was the cutest little fellow in the town. At four he was a monkey on wheels—all over the place. At six the camera caught him proudly grinning without his two front teeth. Age 10 was truly his golden year. And wasn't he sprouting out of his Sunday suit at 13! Then there are all those wonderful high school pictures. You can almost see yourself in every scene and remember how it used to be in your day, at your school. The college pictures are great, too, but not quite so sentimental. And there is his picture in uniform. He made a handsome serviceman! No wonder the girls fell for him. Funny how he seemed sort of oblivious to it. Except, of course, for Jo Anne. How lovely she looks in her wedding dress. They make a marvelous couple. . . .

As a mom and dad look back over the past fifth of a century, they seem caught between the sentimental flood of happy memories and the relief they feel for a mission ac-

complished. They know they made some mistakes, but they marvel how well it turned out after all. One thing they can't help mentioning—how some of Junior's childhood vices turned out to be his grownup virtues. They remember how they worried over his destructive proclivities—how he took the family clock apart, unstrung the bedroom radio, wrecked the first family TV. Now he earns his living mending such things! Or they remember worrying about his reading so much but now they are proud as punch that he made the national honor fraternity. They think of Nancy Hanks Lincoln gently scolding her boy for being a dreamer and not splitting the rails for the farm fence. And all the time she was raising one of America's greatest presidents! Mother Nature surely has a way of fooling parents.

Perhaps this is why raising a boy so often seems like a chore. Only when the job is practically completed does it suddenly seem like the greatest happiness of a lifetime. And how great the reward of parents who were blessed with a boy who really tried. It makes a mom and dad know that it was all worth while, and they cannot help saying with the wisdom of the ages:

Raising boys is a partnership between parents and God; how much better to build men than mend them!

The Comparative Method

(Continued from page 747)

but of a quick and violent end.

(8) Finally the downgrading of the Lamanites is *not* the fulfillment of prophecies about the ten tribes after the pattern of the destruction of God's people (that would be the *Nephites*), their degeneracy is given a unique explanation that cannot be found either in Ethan Smith or the Bible. (To be continued)

FOOTNOTES

¹⁰Jas. D. Bales, *The Book of Mormon*, (1958).

Even to work out the small number of seventy-five parallels Bales had to pad heavily. Thus, both the Book of Mormon and the Spaulding Manuscript talk about great civilizations, as what history does

not? This parallel is broken down into such inevitable points of resemblance as "both [books] refer to great cities," "both . . . represented as having some scientific knowledge," "Both knew something of mechanical arts," "both used iron," "both used coins" (the words "coin" and "coins" are not mentioned in the Book of Mormon), "both constructed fortifications," "both exceeded the present Indians in works of art and ingenuity," etc. Now all these things are inevitable accompaniments of any civilization: They are not separate and distinct points of resemblance at all. One might as well argue that since both books mention people, both imply that people have hands, hands have fingers, etc., and thus accumulate "parallels" by the score.

¹¹M. B. Hogan, "A Parallel," a matter of chance versus coincidence," in the *Rocky Mountain Mason*, Jan. 1956, pp. 17-36. Elder Roberts' manuscript is still in manuscript form.

¹²Brodie, *op. cit.*, p. 47, n. 2.

¹³Cross, *op. cit.*, p. 81.

¹⁴Josiah Priest, pp. 75-76.

¹⁵Brodie, *op. cit.*, p. 47 cf. 49, 43, 101.

Kayaks Down the Nile

(Continued from page 739)

swept my companions far downstream out of sight by the time I finished and packed my camera away.

I no sooner pushed off, hurrying to catch up, than I was startled half out of my wits by the sudden violent appearance of a huge bull hippo. The monster bobbed to the surface with a great splash, blowing and snorting like a fairy tale dragon, forcing me to swerve close to the papyrus to dodge him. I was fully aware that hippos are the largest of all living, nonruminating land animals, yet I had always believed them to be good-natured though lazy critters with no malice towards humans unless wounded or defending their young. I had heard vivid accounts of hippos attacking boats and even killing people, but usually accepted them with a tongue-in-cheek attitude, crediting them to an over-worked imagination.

But this private opinion, that unmolested hippos were not dangerous to man, was completely and everlastingly refuted when the hulking behemoth came plunging after me in a vicious charge that left no doubt as to his intentions. From his nostrils, flaring furiously, emitting a cloud of spray with every snort, to his stubby tail, he was nearly as long as my kayak and must have weighed well over three tons judging from his monstrous proportions; yet the enraged beast rushed through the water after me at a speed unbelievable for an animal his size. I expected any second to feel his long yellow tusks crunching down on me from behind, but with my arms working like a windmill in a gale, the double blades of my single paddle churning the water to froth in a desperate attempt to escape, I slowly pulled away from him until, finally, he broke off and dropped back, having successfully defended his domain against what must have seemed to him a fantastic intruder.

I was heaving a sigh of relief over my narrow escape when downstream a hundred yards I saw, to my horror, a whole family of hippos dotting the surface. They were strung out across the narrow river in a formidable blockade. At the swift rate I was being swept along by the rushing current, there was no way to

stop in time to avoid passing the big river pigs. My only alternative was to head for the widest gap between them and pray that I could get through before they closed the space. I had time only to get in a few quick, powerful strokes, but enough to send me streaking through the menacing "picket line" at a dizzy rate, leaving them behind before they were aware of what had happened. But the worst was still ahead.

At the head of a stretch of rapids I caught up with my companions and found them, too, in a state of nervous excitement from hippo encounters. André informed me that he counted 112 along the way in the river alone. The rapids were short but tricky and gave our kayaking ability a real test. The white water was a new experience to André and me, for though we had gone on a shakedown trip on the Marne and Seine rivers in France to familiarize ourselves with our kayaks, we hadn't encountered any rough water. Jean was a skilled paddler with several years of kayaking experience on all the prominent rivers of France to his credit, so we did our best to follow in his wake and imitate his technique. We were hard pressed in avoiding the masses of rock looming in our path with the boats sluggish and difficult to maneuver from their heavy cargo,

but we debouched free safely with only minor tears in the rubber hulls from the submerged rocks we couldn't avoid.

For about twelve miles we were kept in a constant state of hypertension with the threat of disaster from the unpredictable amphibians. They swarmed everywhere on the narrow stream and in the bordering papyrus swamps. One old bull, watching as I glided towards him, only his massive, battle-scarred head jutting out of the water, decided he didn't like what he saw, gave an indignant roar, and sank out of sight. A few seconds later I swept by the spot where he had submerged, hugging the green bank as close as I dared, every nerve in my body alert and tingling. Just as I thought I had seen the last of him he unexpectedly reared to the surface a few feet behind, scaring the daylight out of me and came lunging along in my wake intent on finishing me off. Again I was forced to flee for my life, whipping my little shell through the water as fast as my aching arms could push it. In another nip and tuck pursuit I witnessed an animal with a build like a General Sherman tank and weighing as much as an automobile, charge through the water at a speed I never would have dreamed possible. I managed to elude the cantankerous beast, but farther along I was challenged by other rogues who took it into their heads that it was their duty to run me off their premises posthaste.

My arms soon became stiff from my frantic efforts to evade and outstrip them. A trio of hippos lolling in the shallows in the papyrus raised their heads in amazement as I swept by. I stared back in equal fascination for one of them was a rare freak—an albino! Not really white but a light glowing pink all over! Watching hippos from shore or even from the deck of a substantial launch is a fascinating pastime, but paddling in the midst of them in a fragile "bite-size" midjet boat while they played "ring-around-a-rosy," with me as "rosy," was one of the most unnerving experiences of my life. At times it seemed I was in the water with them, positioned as I was; with the rubber seat of my kayak actually below the waterline, and the top of the cockpit a scant eighteen inches above,

(Continued on page 762)

THEY PASSED ME BY

by Ivy Houtz Woolley

Men passed me by—
Their smiles I did not understand;
Their laughter seemed to be
A spark by gladness fanned
By fitful winds into a glow,
Whence they came, I did not know,
For smiles were just as strange to me
As melons on an apple tree.

They passed me by—
Their smiles I did not understand;
Each time they passed, a cinder
warm
Fell on my cheek, my hand.
I gathered up those cinders small
And held them for a while;
A wind came by, they burst to
flame—
I, too, have learned to smile.



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Kayaks Down the Nile (Continued from page 760)

Once past the rapids, it was exhilarating to be whisked along so rapidly on the boiling current without exerting myself save to dip my paddle to keep heading straight. The pleasure of the moment quickly left me when I analyzed our dangerous predicament; the three of us racing single file down a slender, hippo-infested corridor between solid walls of papyrus at speeds up to twelve knots, with no place to make a landing and no practical way of stopping without upsetting our skittish craft. It was uncomfortably like being on a ski slide; a start is made and from then on there is no turning back; the course must be followed to the end. For us the end came as stark catastrophe.

I was wracking my brain for a solution to our plight when I became aware that downstream the river seemed to be obstructed by a low-lying screen of scrubby vegetation. As we glided closer, my kayak in the lead, I could see this phenomenon was caused by two dinky islands lying parallel to each other across the river, both so rank with luxuriant tropical growth that their vines and branches intertwined to form an almost impenetrable living web. Before I had a chance to survey the situation properly I found myself upon the islets with only two courses of action open; I could either attempt to plough through the ivy-choked channel separating the islands, or I could dodge around and gamble on squeezing through the span of water between the right bank and the first island. So making a

The basis of credit and confidence . . .

Richard L. Evans



Last week we talked of the feelings of self-sufficiency that sometimes seem to assert themselves when people feel sure that they no longer have need of others, and we reminded ourselves that no man can be sure he will not have need of others, ever, nor be sure that he will not need someone soon, no matter how successful or how assured life looks. In pursuing this theme we must come to an inevitable conclusion, indeed to one of the foremost lessons of life: that the quality of humility is one of the great qualities of character, and there is no real greatness in anyone without it. And now to follow back the thread by which we come to this conclusion: Sometimes when men lose the quality of humility, when they become cocksure, they may feel that they are above the rules and principles that apply to others. And in this misconception they may cast off friends, cast off obligations, cast off principles and conventions, and use all circumstances to suit themselves, even as an opportunist. But the opportunist is always, in a sense, in a precarious position—and may indeed cast off many things, the need of which he knows not until perhaps he knows the need a little too late—for the time to make friends is all along the way of life; the time to build credit is before we are urgently in need of credit; the time to become acquainted with the Lord God is before the pressure of necessity is upon us. We ought to establish the basis of confidence, the basis of credit, the basis of trust, with our friends, our family, with all men, and with the Lord God before we find ourselves in too deep a deficit—before we find ourselves at an inconvenient time, and under urgent necessity seeking for the credit, the favors, the friendship, the blessings, the understanding, that we shall surely sometime have need to seek.

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split-second decision, I held to my straight course and shouted back to the boys, "Take the right channel," trying to sound confident. I hesitated until the last possible instant then lay back as far as possible to avoid the tangle of vines and limbs clogging the gap.

The most horrible minutes of my life followed my entry into the leafy tunnel. I had just flattened myself when the kayak smashed to a halt deep in the growth. Submerged roots snagged the prow of my boat, causing it to heel over sharply. Instantly the torrent rushed over the tilted craft, filling and engulfing it. As the kayak settled, it turned turtle and broke free of the clinging vegetation. I found myself being dragged along upside down with my legs ensnared in the lashings which secured the bags. I was in poor condition for the heart-bursting ordeal which followed. For several days I had been suffering from an attack of dysentery which had sapped my vitality. What strength remained I had squandered in the exhausting escapes from the hippo attacks. To make matters worse I was momentarily stunned when the shotgun, which I had stuck down between the bags of equipment in the bow, came hurtling out and struck me full in the face. When my senses cleared I gave one mighty heave, desperately summoning all my strength and wrenched free of the canvas coffin.

As I kicked away from my cap-sized kayak I was viciously seized by the madly swirling torrent, which buffeted and bowled me along in such overpowering turbulence I was completely powerless and too dizzy even to determine in which direction the surface was. I nearly strangled as the raging water tore at my hat, still strapped around my neck. With both hands I ripped it off with a fleeting moment of regret and, ironically, with a picture flashing across my mind of a sweltering me in bareheaded misery under a blazing African sun. My heavy boots dragged me down like lead weights, I clawed at them frenziedly to tear them from my feet, but without success. I was drowning, and I knew it. "So this is the way I go, 'like a fly being washed down a drain,'" was my thought as I felt my life ebbing away.

My fervent petition, "Dear God,

please help me," seemed miraculously answered, for I broke the surface just as my lungs seemed on the verge of exploding. For a glorious moment I stayed on top greedily breathing in great gulps of delicious, resuscitating oxygen, then was sucked under again. The brief "breather" was all I needed. The will to live was enkindled, and this, added to a growing anger at such a needless death, enabled me to exert every ounce of strength I possessed in a final desperate struggle to survive.

I fought back to the surface using just my arms—kicking only seemed to make matters worse—and managed to keep from going under again. As I was swept along downstream, wondering how far I could get before the crocodiles came after me, I caught a glimpse of the river behind and saw that I had been whirled through a stretch of rock-studded rapids, just beyond the islands; Jean and André were nowhere to be seen. The current, though still fast and forcible, calmed enough to let me work my way close to the right bank where I tried to grab hold of stalks of papyrus. I made several attempts before I succeeded in getting a firm grip and hauled myself painfully out of the racing water. I collapsed on a floating mass of rotting vegetation and lay there gasping, half dead with fatigue, when through waves of nausea I felt a jolt then heard an anxious French voice asking if I was all right. It was Jean. I rolled over and said weakly, "I think so, but where is André?" He responded in silence, gravely holding up a sodden hat and one dripping bag, all he had been able to retrieve from the river, but sufficient evidence to let us know that André had also met with disaster and perhaps had not been as fortunate as I.

(To be continued)

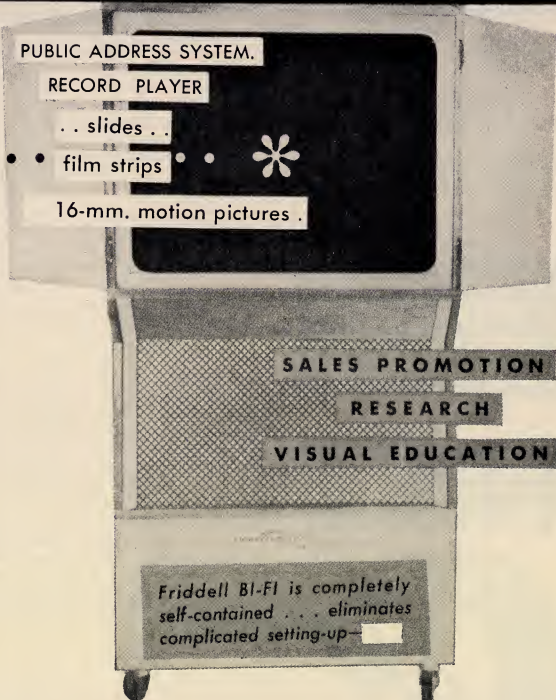
IRONY

by Craig Jensen, age 11

Autumn is the time for leaves
To fall and enrich the earth;
Winter is the time I wish
That summer was in birth.
Spring is gay in all her beauty
Rippling through the land;
Summer is the time I wish
That winter was at hand.

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Tobacco and Cancer

(Continued from page 735)

This work subsequently was corroborated by two independent workers, Dr. Auerbach in New York and Dr. Cowdery and his associates in St. Louis. Both have shown that changes which vary according to the amount one smokes, from chronic irritation to invasive cancer, occur in the bronchial mucous membrane (the lining of the bronchial tubes where cancer develops). Furthermore, our studies show that these precancerous changes revert to normal if smoking is discontinued. They are reversible. But there does come a time, as in the case of Evarts Graham, when they are irreversible.

Dr. Graham and Dr. Wynder did a very fine piece of experimental work showing without any question or doubt that there is a cancer-producing agent in the smoke of cigarettes. They had a robot-smoking machine that looked like a giant candelabrum. It smoked a hundred cigarettes at a time, using the same method as humans would. Every sixty seconds it would take a long drag of two seconds. The smoke was collected, and a tar residue was obtained. This was added to a solvent and applied to the skin of animals. At the end of eight months, one non-cancerous tumor developed at the site of application of the tar out of about 500 applications. At the end of the year, one real cancer, which was indistinguishable from human cancer in that it spread beyond the body and killed the animal, developed at the site of application of the tar. At the end

of two years 44 percent of the animals developed a cancer which was indistinguishable from human cancer at the site of application of the tar. In the control group to which only the solvent was applied three times a week, not one animal at the end of two years developed either a non-cancerous or a cancerous tumor.

This shows without any question or doubt that there is in the smoke from cigarettes a cancer-producing agent.

We know that cancer of the lung is increasing more than any other cancer of the body and is now the most frequent cancer of all. We also know that there is a cancer-producing agent in the smoke of cigarettes, and the only logical conclusion is that there is a causal relationship.

I am frequently asked whether filters help. I always answer in the affirmative. They do. They help sell more cigarettes. That is *all* they do.

We took five popular brands, four with filters and one without, and collected the tar from these five cigarettes. And I would challenge anyone to pick out the one that does not have the filter. There is no difference at all.

I sincerely hope that I can convince all of you, and particularly you youngsters, never to smoke. I would say that if any of you do smoke, you should get an X-ray of your chest at least every three months, so that when you do develop cancer—and you will just as surely as I am standing here before you—it can be detected in time, while it is still curable!

GIFT OF SOUND

by Anobel Armour

When I was just a child I knew
The song of birds
And sound of leaves when wind blows through,
All in my mother's words,
Shaped by her patient loving hands.
Through her I found
Music in all our meadowlands,
Though shut away from sound.
Now in the night when I hear stars,
Which takes an ear
Which knows no limit and no bars,
The very hemisphere
Orchestrates infinity,
For silence is a song to me.



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What's the Hurry

(Continued from page 731)

selfish and self-centered. Mature love, if it be real, desires not merely self-satisfaction, but thinks first of the satisfaction of the mate.

Many young couples overemphasize the seriousness of problems which arise in the first years of their marriage, and, in a sense, make "mountains out of molehills." This is not to say there are not many very serious problems to meet and solve. But if they will consider such problems together, as adult people should, if they will bring all their misunderstandings out into the open, discuss them frankly, and in a sort of mutual compromise face up to the trouble zones in married life, pinpoint and analyze them, and keep them in proper perspective, they may discover that they have been looking through magnifying glasses.

Where there is deep and mature love, which is being nurtured and jealously guarded, the couple will confide in each other and discuss all matters of joint interest—and in marriage everything should be of interest to both—they will stand together in adversity, will lean on, support, and give strength to each other. They will find that their combined strength is more than double the strength of either one of them alone. Trouble and adversity, when jointly met, will strengthen the marriage and bind the couple together sometimes more closely than if all the days were sunshine and ease. Just "talking things over" goes far toward reaching a solution, it keeps the couple in rapport but if the line of communication between husband and wife is severed, by sulking, or temper tantrums, what was once exuberance and joy gives way to indifference, misunderstanding, and, if not corrected, active dislike and hatred. Inhibitions and weakened relationships can be avoided and stress and strain can make us stronger if met and handled on an adult level.

Sincerity and frankness are to marriage what honesty and integrity are to business. Their presence insures success; their absence leads to bankruptcy.

In view of all of this, again we should ask the question "What's the hurry?"

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The Editor's Page

(Continued from page 727)

his personality, that he hears you; do you feel a power that operates perhaps as the radio or a greater power so that you feel that you are communing with him? You are not just saying your prayers, you are

praying. Do you know that he is real, our Savior, the Head of the Church? I know that he is!

He is a weak man who flies into a passion, whether he is working a machine, plowing, writing, or whatever he may be doing. A man of the priesthood should not fly into a passion. Learn to be dignified. You

The ignorance that shuts out understanding

Richard L. Evans



We spoke last week of happiness, of discontent, and of the problem of comparisons, and cited this two-century-old sentence: "If one only wished to be happy, this could be easily accomplished; but we wish to be happier than other people and this is always difficult, for we believe others to be happier than they are."¹ One of the greatest barriers to happiness is ignorance. And this we say despite the old saying that "ignorance is bliss." If it is, it is a bliss founded on false foundations. Happiness should be, must be—indeed basically has to be—founded on fact—on truth and intelligence. And today we should like to consider in a few sentences the ignorance that pertains to the problem of getting along with people—the ignorance that shuts out understanding—that creates mistrust, intolerance, and contention. "The earth and the fulness thereof has been placed at the disposal of Man," wrote Hendrik Van Loon in his *Geography*. "This home of ours is a good home. It produces . . . benefits in . . . abundant measure. . . . But Nature has her own code of laws. . . . Nature will give unto us, and she will give without stint, but in return she demands that we study her precepts and abide by her dictates. It will take time, it will take . . . slow and painful education to make us find the true road of salvation. But that road leads towards the consciousness that we are all of us fellow-passengers on one and the same planet. Once we have got hold of this absolute verity—once we have realized and grasped the fact that for better or for worse this is our common home . . . that it therefore behooves us to behave as we would if we found ourselves on board a train or a steamer bound for an unknown destination—we shall have taken the first but most important step towards the solution of that terrible problem which is at the root of all our difficulties. We are all of us fellow-passengers on the same planet . . . and we are all of us equally responsible for the happiness and well-being of the world in which we happen to live."² With this awareness we would plead with all people to penetrate the shadows, to dispel ignorance and invite understanding—because what affects any of us affects all of us. And earnestly we need, all of us, understanding—understanding ourselves, understanding other people and their problems. Ignorance is an enemy. It is not happiness. "This home of ours is a good home"²—but more and more we need to cross the chasms that keep us from understanding, from communicating as man to man, for we are, all of us, fellow-passengers on the same planet. We need to learn to get along.

¹"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, August 16, 1959. Copyright 1959.

²Charles de Secondat Montesquieu.

³Hendrik Willem Van Loon, *Van Loon's Geography*.

cannot picture Christ flying into a passion. Indignant with sin? Yes. He drove out the moneychangers when they insulted God and defiled the temple. Yes, but he was so dignified and noble that when he stood before Pilate that ruler was impelled to say: "Behold, the man."

"Whate'er thou art, act well thy part."

SUNDAY SCHOOL IN AN OLD MILL

by Louise Darcy

Where once a mill wheel turned,
now Sunday School
Is held above the water as it flows
With steady current; from a nearby
tree

Bright leaves drift down; this scene
of calm repose
Upon a Sabbath day makes Bible
words

Seem very plain, an atmosphere
That offers its abundant loveliness,
The gift of God in autumn of the
year.

These Times

(Continued from page 716)

come to see the United States?

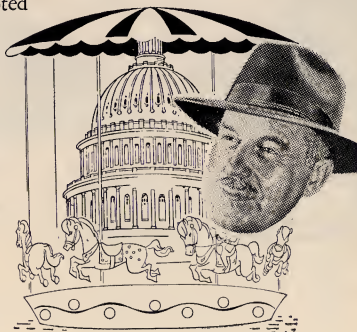
None of the foregoing are root-causes. Rather they are effects. A fundamental shift is taking place in the structure of world power. Following are some of the forces that have brought the world to the nervous point, half fearful yet hopeful, of the Eisenhower-Khrushchev exchange visits:

1. The rearmament of the United States and its resumption of the attitude of strength, very apparent by 1947.

2. The death of Stalin in 1953, followed by internal shifts in the structure of Soviet politics. These shifts reflected the needs and aspirations of the younger people of a rising industrial-scientific society.

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3. Technical developments, particularly in H-bomb and missile weaponry. The utility of war became more visible to the ignorant and unpracticed eyes of men who formerly thought in terms of places to hide, of escape. Now there was no place to hide, no escape.

4. The rise to world power of Red China, a factor unknown to either Russia or the world situation in 1945. Russia remembers Genghis Khan. The world, including Khrushchev, contemplates the new China, also remembering.

5. Most amazing of all, and most productive of all the forces has been the utilization of American rearmament and industrial power in unprecedented ways. The United States of America, contrary to its former behavior pattern, led out after 1945 in measures of collective security. There was the United Nations organization in New York City. Its affiliated agencies have all received vigorous US support. But more amazing, the United States constructed and led out in the formation of a series of "entangling" alliances outside of the western hemisphere: NATO, SEATO, ANZAC, and the other world-girdling pacts. All these alliances pledged the strength, will, and resources of the United States to keep the peace. This will was tested, 1950-53, in Korea. The United States did not shrink. It boldly led out in the third-most costly war of its history, a war undertaken to maintain principle.

The alliances have been a bipartisan effort and a bipartisan achievement. The names of Harry S. Truman and Dean Acheson as the architects of NATO, as the hard-tired decision-makers in the Korean crisis, are linked with those of Dwight D. Eisenhower as first commander of NATO forces under the Truman administration, later as President, with John Foster Dulles his Secretary of State. The "posture" of strength advocated by George Catlett Marshall was built. Mr. Dulles' "brinkmanship" has been used, not only against protagonists as in Korea, but it has been used to uphold principle, as in the Suez crisis, against our tried and true friends of Britain and France.

The uses of power are many. They are complex. But there has been clear demonstration that power, dedicated to a durable world

order, can and will be used in pursuit of justice. The Russians understand this.

The task is only begun. Crisis will yet mount upon crisis. The crude instruments of world order are utterly dependent on the intelligence, goodwill, and spirit of the men who wield them, American, Russian, or Chinese. The ice often thickens, is harder, more slick, and difficult to manage, after a thaw. This, all must remember.

In the long run the better fire with which to melt the ice of suspicion, fear, mistrust, and hatred, is the torch of faith. The greatest

Our mission is to save, to preserve from evil, to exalt mankind, to bring light and truth into the world, to prevail upon the people of the earth to walk righteously before God, and to honor him in their lives and with the first fruits of all their substance and increase, that their barns may be filled with plenty and, figuratively speaking, that "their presses may burst out with new wine."

President Joseph F. Smith

human conception is the faith evidenced in the Christian message. Though the Son of Man gives his life on the cross, there is no surrender, no defeat, no letup. He rises again and continues the work. Others follow. The pattern spreads. If, in these times, men can harness the relationships between knowledge and faith, guiding the result with love, the big thaw may continue.

Ponder well the theme, in the age of Sputnik: "Ye shall know the truth, and the truth shall make you free." No man can be saved in ignorance. The replacement of ignorance with the light of knowledge of the cold war, and its causes, has only begun. The light of truth has constantly to be rekindled in such a quest. Fear has its necessary uses, including fear of communism. But faith in something positive must be stronger than such fear. The Christian faith asserts that good can overcome evil. Such faith is needed in these times, fortified by ever-growing knowledge of the relevant truth of the matter.



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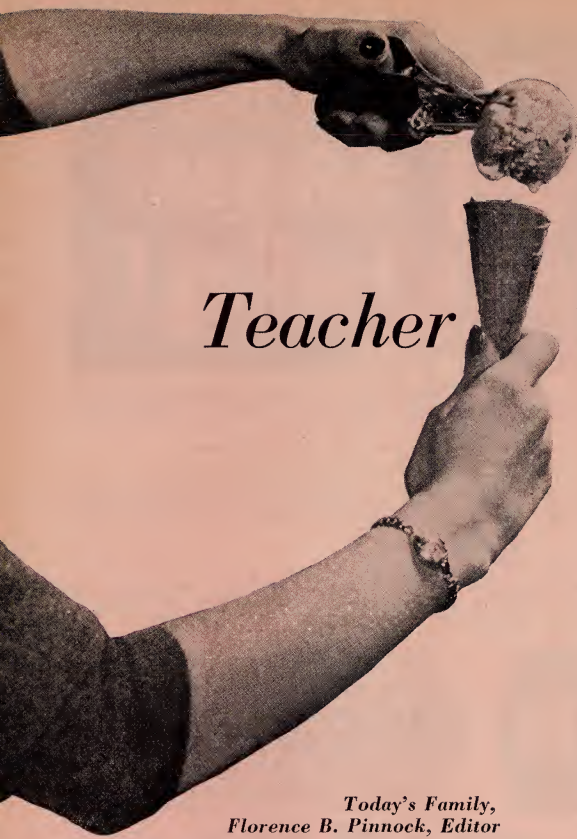
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Teacher Treats

Today's Family,
Florence B. Pinnock, Editor

"An apple for the teacher," is a time-honored saying. Today let's make a switch and say an apple or some other treat for the pupil. No, as teachers we won't be "polishing apples" in the negative sense of the phrase. But we will in little ways add interest to our class by surprising the young people with a treat occasionally. It's good to socialize with the group and build a "oneness."

When one YWMIA general board member was speaking to a group of stake leaders she said, "If you are good enough your ward leaders will attend leadership meeting," and one class member spoke up and said, "I am good, but they haven't come the first time to find out." Another man answered, "Serve them pie." Of course, he meant have a party, bring them together as a social unit then they'll come to leadership meeting and find out how good the leader really is. So this "piece of pie" or "teacher's

treat" extends to all ages and under different conditions.

To teach is a wonderful calling in our Church. A teacher has great power. She may even change the statistics in eternity, but it takes a great deal of "caring enough." She must care enough to know each girl personally, to be a friend to every girl, to prepare a good thought-provoking lesson, to build a oneness in the group, to be a good example, and to go the extra mile.

Maybe the extra mile would be an unusual invitation to come to Mutual. One leader wrapped a slice of thinly cut bread in Saran wrap with this note enclosed: Dear Jane—Here is the bread. Please come to Mutual next Tuesday night for the jam. With love—Sister Carr. She slipped this into an envelope and sent it on its way. Then the next Tuesday she held her class in the ward kitchen. While the lesson

Another teacher held her class before a blazing open fire and finished off the lesson hour by toasting marshmallows.

Perhaps you would like to seat your girls around a large table and toward the end of class pass a big basket of popcorn, nuts, fruit, or even a dish of olives and dill pickles. The girls will love it.

Let's list a few "teacher treats:"
cookies and cold milk
root beer floats
plate filled with candy
a beautiful cake on a high stand
bowl filled with Crunchies (see
March Era for recipe, p. 200.)
basket of popcorn balls
tomato juice and cheese crackers
spiced apple cider
cheese straws and root beer

For a crunchie, hearty cookie try—

Salted Peanut Mounds
(delicious served with milk)

- 1 cup shortening
2 cups brown sugar
2 eggs
2 cups flour
1 teaspoon soda
1 teaspoon baking powder
¼ teaspoon salt
1 tablespoon vanilla
2 cups quick cooking oatmeal
1 cup cornflakes
1 cup salted peanuts

Cream shortening and the brown sugar, then beat in the eggs one at a time. Sift the flour, soda, salt, and baking powder and add to



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CARAMEL TWISTS

- 1/4 cup soft Blue Bonnet Margarine or butter
1/3 cup brown sugar
1 teaspoon light corn syrup
1/3 cup chopped Royal Pecans
3/4 cup warm, not hot, water

Melt margarine or butter; stir in sugar, syrup, bring to rolling boil. Spread in large oblong pan. Sprinkle with pecans. Dissolve yeast in warm water in mixing bowl. Mix in Bisquick, beat vigorously. Turn dough onto board dusted with Bisquick. Knead until smooth, about 20 times. Roll into 12-inch square. Brush with 2 tablespoons melted margarine or butter. Sprinkle center third with one-half the sugar-cinnamon mixture. Fold one-third over center third. Sprinkle with remaining sugar-cinnamon. Fold remaining third over the two layers. Cut with

- 1 package Fleischmann's Active Dry Yeast
2½ cups Bisquick
2 tablespoons melted margarine or butter
¼ cup brown sugar
1 teaspoon cinnamon

sharp knife crosswise into strips about one inch wide. Twist each strip. Seal ends. Place in pan 1½ inches apart. Cover. Let rise in warm place, free from draft, until doubled in bulk, about 1 hour. Bake at 400° F. about 20 minutes. Invert pan immediately.

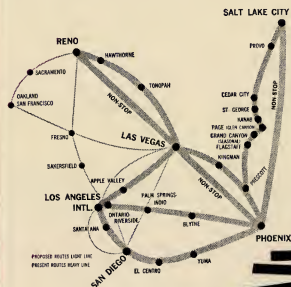


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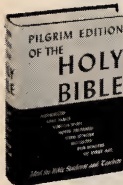
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creamed mixture. Then fold in vanilla, oatmeal, corn flakes, and salted peanuts. Put small mounds on a buttered cookie sheet and flatten with a fork. Bake at 350° F. Whole spanish peanuts, brown skins and all, can be used.

Another good cookie with a more delicate flavor is called

Pineapple Drops

- 1 cup white sugar
- 1 cup brown sugar
- 1 cup shortening
- 2 eggs well beaten
- 1 cup crushed, drained pineapple
- 4 cups flour (approximately)
- ½ teaspoon salt
- 2 teaspoons baking powder
- 1 teaspoon soda
- 1 teaspoon vanilla
- 1 cup chopped nuts

Cream the shortening and sugar well together. Add the eggs and other ingredients. If dough is too stiff to drop from spoon thin it a little with pineapple juice. Drop by teaspoon on a buttered cookie sheet. Bake at 350° F.

Golden Popcorn Balls

A good popcorn ball recipe comes in handy on many occasions. An appropriate Halloween treat would be popcorn balls.

3 gallons of popped corn

Combine 1 cup dark corn syrup, 1 lb. package of brown sugar, bring to a good boil, and add 1 square of butter or margarine. Stir constantly. Bring to a boil again. Add 1 cup evaporated milk and ½ cup white sugar. Boil to a soft ball, stirring. Pour over popcorn and gently press with buttered hands to form balls.

These cheese straws are wonderful as a snack treat and are just as delicious and special served accompanying a dainty luncheon salad.

Cheese Straws

- ¾ lb. nippy American cheese
- 1½ cups flour
- ½ teaspoon salt
- ½ teaspoon pepper
- ¾ teaspoon cayenne pepper
- ½ cup butter

Grate the cheese finely. Sift flour and seasonings together. Cream butter until light and fluffy; add the seasoned flour and cheese. Blend thoroughly. Let stand in refrigerator at least an hour. Roll pastry ½ inch thick. Cut into strips 4 inches long and ¼ inch wide. Lift carefully with a spatula and place on ungreased cookie sheet. Sprinkle with paprika. Bake at 400° F. for about 8 minutes. Be careful not to brown too much. They burn easily. Makes about 3 dozen cheese straws.

Spun Peanut Brittle

- 2 cups white sugar
- 1 cup white corn syrup
- 1 cup water

Bring to boil with lid on. Remove lid and cook until it spins a thread. Add 2 cups salted peanuts and stir, cook to 300° F. on candy thermometer. Take from heat and add 1 square butter, 1½ teaspoons soda and 2 teaspoons vanilla. Stir. Pour out onto 3 well-buttered cookie sheets and begin stretching it out with forks until it is very, very thin. Cool. Break into pieces and fill large basket.

Nut Nibbles

- 1 lb. salted nuts
- 1-12 oz. pkg. shredded wheat squares
- 1-10 oz. pkg. Cheerio Oats
- 1-6½ oz. pkg. rice squares
- 1 lb. pkg. slip pretzels
- 1 cup cooking oil
- ½ lb. melted butter

Season to taste. Some choices are onion salt, garlic salt, celery salt, Worcestershire sauce.

Spread out in large pan in oven and roast for about an hour at 285° F. Stir while cooking.

TREASON WITH REASON

by Annie Laurie Von Tungeln

The fondest mom or daddy
Besieged by twenty hearties
Becomes a shade allergic
To children's birthday parties.



to a
Teenage
Girl



ON BEING A LADY

A Shining You

In all the world you are the most important person—to you. You can never walk away and leave this person. You can never run away from her for even a split second. Already you have lived fourteen, sixteen, or maybe eighteen years with her. Is she someone to be proud of? It's up to you what kind of girl she is.

Does it please you how she looks? Let's talk about being worthy to be looked at, in other words—scrubbed and shining clean. It is impossible to be too clean. Today's standards are high, the whole of you must have that glowing look. In other ages the standards were different. Chaucer's *Canterbury Tales* tells of a lady who was thought to be overfastidious by the other travelers because she didn't drip gravy down the front of her dress when she was eating. She also, it surprisingly stated, had clean hands. In the days of King Arthur, people were pretty careless about washing their clothes. A person might own one dress and wear it for years without benefit of a cleaning. There were no washing machines, cleaning fluids, detergents, or deodorants. Men and women were supposed to smell like the environment in which they worked. A cook should smell of garlic, a coachman of horses, a

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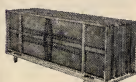
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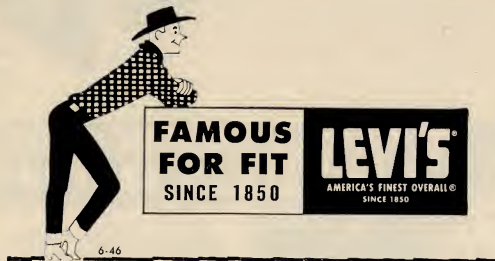
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glue maker of glue. But today we are judged differently. This world is clean-conscious. How clean are you right now? Two boys were talking about a dance they had attended. One boy said, "I don't like to dance with her." The other boy asked, "Why? She dances well." The first fellow came back with, "That's right, but her hair smells." And just to hear him say it you were sure it didn't smell sweet. Clean, shining hair is a halo everyone can afford to have. To be popular, to make good first impressions let your goal be—a shining self. This must include all of you, your ears, neck, teeth, elbows, heels, fingernails, complexion, and clothes. You can't be almost clean. You either are or you aren't. There is no halfway to it. That wonderful, refreshing, sparkling liquid called water is yours to use. Add soap and lather it, and away go dirt, sweat, dust, and bacteria, and out comes a sweet, sweet you. Then clothe yourself in spotless apparel, and you are ready to meet the world on its top level.

Food Storage Shelves

(Continued from page 768)

Lake City) Stake, asked the writer to find a solution to the difficulty of knowing which cans to use first. The storage unit, as seen in the drawing, was easy to make and assemble, and the materials cost about \$20.00.

It presents the following advantages to its user:

- 1) Up to sixty varieties of cans may be readily seen.
- 2) Old and new cans may be distinguished by a system of dating.
- 3) The oldest cans are used first, before the newest cans become readily available.
- 4) The fullest use of space is made as the oldest cans and the newest cans occupy the same row.
- 5) New cans are inserted behind the old cans with a minimum of effort.
- 6) Cans are rotated by a one-third turn each time a can in a given row is removed. (The periodic moving of the cans' contents is considered a must in keeping stored foods usable.)
- 7) Other shelves may be built at the side of the can storage shelves, thereby providing maximum storage space in a minimum area.



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AT YOUR GROCERS

Creating Classroom Atmosphere

(Continued from page 749)

one of the many commandments given to the Prophet Joseph Smith and our Church leaders concerning the need of gaining an education and developing our intelligences and to "seek learning, even by study and also by faith."²

The many techniques and methods that could be employed in adapting this third principle are legion, and it would require more space than this article would allow here to discuss. However, "students learn by doing" was the finding of one great educator, and in the gospel that we teach our students need to see the relationship of what is being taught to the everyday problems they are experiencing in life. This can often be accomplished by using group dynamics or group activities in the solving of class problems suggested by the teacher. Here-and-now-situations in religion will assist students to see the real value and necessity for making a serious study of the gospel.³

Fourth, do we build group morale? Every teacher knows the value of team spirit. We see it in our local schools and colleges, particularly during a major sporting event. The armed forces called it *esprit de corps*. It is that certain intangible, proud feeling that fills the breast of an individual because "he belongs." As teachers we should try to develop this same spirit of enthusiasm and dedication in class—a concern for each other, the "we" concept: a loyalty to the group, the kind of class that provides opportunities for shared spiritual experiences which brings each participant back to the class week after week not because he is commanded or forced to go but because he would not want to miss the experience for anything.

Good Latter-day Saints are developed out of religious experiences. If we as teachers are to assist the Church in developing Christlike persons, it is necessary for us to provide opportunities for Christlike experiences through the kind of atmosphere we create in our classrooms.

²D&C 88:118.

³Here-and-now-situation is a term used by the writer to describe the modern application of an ancient or earlier principle to a present situation.



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THE PRESIDING BISHOPRIC'S PAGE

Ward Teaching Supplement

GIFT OF THE HOLY GHOST

One of the great needs of man is companionship. God has so ordered things that we can enjoy this blessing all of our lives. We come into the world, born of mothers who become our first companions and friends, offering love and security. Our fathers, brothers, and sisters are also immediately part of our lives, and the circle soon extends to include other relatives and friends. As we grow older our number of associates increases until that very decisive point when we select a special companion for all eternity. Then come children of our own, grandchildren, in-laws, friends and acquaintances. We seek and are able on different levels to make ourselves one with society, to "fit in," to want and be wanted, to appreciate and be appreciated, to love and be loved.

There is one very special companionship to which we are entitled through our membership in the Church. That is the companionship of the Holy Ghost. This gift we receive through the laying on of hands of authorized servants of God. This companionship is different from all others, but like the others, it must be cultivated if we are going to get maximum benefit. This we can do by keeping ourselves close to the Lord, keeping his commandments and letting our lives be guided by his will. If we do this humbly and sincerely, we are promised that we will walk, as did the apostles of old, with this Spirit of Truth as our constant companion.

And what a blessing that is. Through the Holy Ghost we learn, we understand, we are comforted. We

receive witness—so essential to salvation—that Jesus Christ is indeed our Savior. (John 15:26.) We gain testimonies of the divinity of this gospel and perceive our responsibilities and privileges in relation to it. When temporary setbacks come upon us, we have the assurance that the Lord is watching over us and that it is he who knows what is the best for us in the larger scheme of things. We are strengthened when all else fails. We gain insight into the personality of God himself, and can begin to form a rewarding companionship with him, also.

About the physical being and personal characteristics of the Holy Ghost, our knowledge is limited; he is a Personage of spirit, a Being separate and distinct from the Father and the Son. About the working of his spirit in our lives we can know much, and the more we know the less concerned we become with that which we don't know and the more interested we are in trying to live up to that which we do.

From one end of life to the other, we form companionships, associations, friendships—and remember these as some of the choicest of our earthly experiences. Here, too, we must be discriminating and selective, for the number we can form is of necessity limited. We should not, in our process of selection, overlook the Holy Ghost, for his companionship can become the most rewarding we know. It is right that we do this, for only in this way can we develop the attributes of Deity necessary that we might some day enjoy the presence of Deity.

BISHOPS

have great responsibility as leaders of wards

The Church of Jesus Christ of Latter-day Saints is a church of marvels. Some of its institutions, achievements, and characteristics cause members as well as nonmembers occasionally to pause in awe. And of all the wonders of the Church, few are more wondrous than the bishop.

His calling is at the same time one of the most demanding and one of the most rewarding in the Church. He spends unnumbered hours weekly in Church activities of every imaginable description. Indeed, although he has counselors and others to assist him, a bishop properly fulfilling his calling seems so busy that he can scarcely call his life his own. Anything less than complete dedication is inadequate.

But satisfactions are present also, and the joy received more than compensates for the time and effort required. A bishop is the temporal and spiritual guardian of several hundred souls—the father of the ward. As long as he is in office, virtually everything that concerns them concerns him. Their joys become his joys, their disappointments his disappointments, their problems his problems. Indeed, he must often solve these problems.

Bishops have always been special people. The office has always demanded much:

“A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

“Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

“One that ruleth well his own house, having his children in subjection with all gravity.” (1 Tim. 3:2-4.)

Notice particularly in this enumeration of desirable characteristics by Paul the following: “vigilant,” “of good behaviour,” “apt to teach,” “patient.”

A bishop is many things. Under varying circumstances, he might be a judge, a speaker, an organizer, a confessor, a teacher, a public relations man, a record-keeper, an adviser, a builder, a nurse, or any one of a myriad of other things. He is a specialist in the gospel, in finance, in management, in human relations. He adapts and re-adapts himself daily to different people in different situations; he must instinctively do and say the right thing. Quite a challenge? It is. But the overwhelming majority of our bishops bring it off in grand fashion . . . in their spare time.

For bishops are working men. They are farmers, businessmen, doctors, and teachers. They are merchants, laborers, scientists, and contractors . . . craftsmen, architects, ranchers, and lawyers. In

the Church there are 2700 of them, and all are bishops plus. None can devote full time to his Church work. If he did, the family (and bishops are family men) would suffer. There is no salary connected with the office of bishop.

How do they do it? The answer lies buried deep in the genius of the Church organization and the Mormon people.

The priesthood is the backbone of the Church, and in the priesthood there are many callings—each with well-defined responsibilities and duties. The office of bishop is one of these. A bishop holds the Melchizedek Priesthood but supervises and presides over the Aaronic Priesthood in his ward, just as the Presiding Bishop presides over the Aaronic Priesthood in the entire Church. A bishop also presides over the ward as such, and it is in this capacity that most of us come to know him.

Latter-day Saints grow up with the priesthood. They respect its authority, and accept the bishop in his position, knowing instinctively that he is the right man for the job because he is there. They support him as such.

Not that our bishops are perfect. None of us is, not even these. But they are good men, devoted and dedicated men, men who have put service to the kingdom of God first in their lives. They are men who have been given and have accepted a tremendous assignment, and who need and merit the support of each of us.

How can we give them this support? First, of course, by doing that which they ask us to do. There is too much work in any ward for one individual, or three individuals, even if they are all supermen. Next time the bishop asks, “Can you help us here?” or “Will we be able to count on you for this?” there should be but one answer. Surely, most of us are busy. But few of us are as busy as he is.

What else can we do? We can live the gospel, obey the commandments, support the Church. This will bring him real joy. A bishop seeing a member of his ward live the gospel enjoys the same sensation as a parent witnessing a son or daughter growing up in righteousness.

What else? Another suggestion. . . . Next time you see your bishop, tell him that you appreciate what he's doing and the honor you have of associating with him. Most of us have such thoughts, but few of us ever get around to expressing them. We should; it might frighten him a bit, but he'll appreciate and remember it.



Are Your Servicemen Forgotten Men?



At one of the large military bases in western America, a seasoned major general stood before his troops and addressed them as their post commander. He had been through the army "mill"; he knew the pitfalls of military service. He knew what characteristics and abilities it took to make *real* soldiers, and the kind of men who should be chosen to take command of every unit from the squad to the division.

To the thousands who stood ready to obey his commands, he said in substance: "All Latter-day Saint returned missionaries, two paces forward. Now all you other men, take a look at these fellows. Learn who they are; remember them. They are going to be your leaders. You follow their examples; and what you see them do, you may do."

This or an equivalent announcement was made, not once, but many times—at various formations, in classroom lectures, out on field problems, at military entertainments. At the height of the Korean War there were from 1000 to 1500 Latter-day Saint brethren

stationed at this one base at all times. Among them, at all times, were from 200 to 400 returned missionaries. And these brethren were the leaders because they lived their religion and practised the principles of industry, devotion, and diligence which they had learned in the mission field.

—

"When I was in the army serving in Korea," reports one of the top officials in one of our stakes, "I had almost no interest in the Church. I used to go out with the fellows and carouse around a lot. One day I planned to go into town with a group of fellows from my battery, go to a certain place. . . . Just before we left I got in the mail a book written by President Joseph Fielding Smith which my family had sent me. I glanced through it, began to read a little, soon got interested, and did not go out with the other fellows where I certainly would have lost

my virtue. As time went on, I read more and more, became interested in the Church, and changed my habits and interests. I am most grateful for that contact with the Church, which did as much as anything ever did to keep me on the strait and narrow."

Nor is this happening an isolated occurrence. There are many known cases where letters from home or from a priesthood quorum, or where copies of the Church News or The Improvement Era or other items of church literature, have kept lonely servicemen from doing things they would have regretted all their lives.

■

These two true stories make us wonder if we are doing all we should to look after the spiritual well-being of our young brethren in the armed services.

It is true that this is peacetime. There are not nearly as many of our brethren in uniform as has been the case in recent years. But the draft still continues, and all of our young men still have a military commitment that spans a number of years.

Upwards of 50,000 of the youth of Zion are still actively participating in military programs, with thousands of these brethren still in their teens. Some 12,000 to 15,000 of them are on active duty in one branch of the service or another. Several times this number are bound by law and regulation to participate regularly in drills and training given by national guard and reserve units.

The temptations facing young men, whether they are away from home in the service or are getting their military training on a part-time basis, is the same as it has always been.

■

The Church, of course, has an affirmative and effective program to care for the spiritual well-being of its brethren in the service. The only problem is whether those charged with the responsibility for carrying this program forward are doing all they should for these brethren who so easily can become forgotten men.

Stake and mission presidents are responsible for the spiritual well-being of every Latter-day Saint serviceman stationed in their areas. They are to appoint servicemen's committees to carry forward the detail of the work. Servicemen's groups—organizations equivalent to branches—are provided for our brethren at the various military bases. These brethren are invited to participate in the religious and

social programs of nearby wards and branches. Extensive organizations are functioning well in West Germany, the Far East, aboard various ships, and in the various states and nations of the world. Probably the best and most effective work with our servicemen is performed in these outlying areas.

But where we fall down as a people, more than we should, is in giving the proper support and encouragement from home. Priesthood quorums, for instance, should write a personal letter each month to all of their brethren away in the service. These letters, from time to time, should contain some of our proselyting literature, which may be obtained from stake mission presidents without cost. Quorums should send, also, from their own funds, a subscription to the Church News and The Improvement Era to each of their brethren.

Before a young man enters the service, he should be interviewed by his bishop and given a copy of the little pamphlet, "So You Are Going into Military Service." Interviews should cover:

1. Maintenance of Church standards.
2. Understanding of the gospel.
3. Arrangement for exchange of correspondence.
4. Attending Church organizations at nearby branches and servicemen's groups.
5. Instruction for boys on how to use tracts.
6. If boy has been endowed, read him the letter of the First Presidency, dated October 2, 1950, relative to wearing of garments in service.
7. Encourage him to take extension courses from Brigham Young University while he is in the service.

Bishops also make a report on their servicemen so that such brethren may receive various items of literature from the general servicemen's committee, including their copies of the servicemen's sets—a special edition of the Book of Mormon and the little book, *Principles of the Gospel*. Of course, bishops correspond monthly with their servicemen, and where the Aaronic Priesthood and unordained brethren are concerned see that proper Aaronic Priesthood quorums send subscriptions to The Improvement Era and Church News.

Through the servicemen's program we hope to look after the spiritual well-being of all our brethren in the service and so to guide and direct them that they will be true to the Church and keep the commandments. Through this course they will be leaders while in the service and will prepare themselves for continued service in God's earthly kingdom when their period of military service is over.

Are you doing your part in this great work?

The Last Word



And why are we so anxious to conquer outer space when we haven't even solved the parking problem yet?

After a day of complete harassment, the mother shook her finger at her small, ornery boy. "All right, Junior," she shouted. "Do anything you please. Now let me see you disobey that."

Inquired the prospective purchaser: "Can I stick this wallpaper on myself?"

Replied the salesman: "Well, yes; but it will look much better on the wall!"

The wind of anger blows out the lamp of intelligence

"The only way to compel men to speak good of you is to do good."—Voltaire

An elevator operator had a rather hectic day and her patience was strained.

"What would happen if the cables broke—would we go up or down?" a lady called out.

"Madam," the operator sighed, "that would depend entirely on what kind of life you've led."

• • • • •

The toughest form of mountain climbing is getting out of a rut.



It is silly to argue that swimming develops form and grace; have you ever watched a duck walking?

This concerns three letters of which we have recently heard. The first is from a newly recruited salesman. It reads:

"Dear Boss: I seen this outfit which they ain't never bought a dime's worth of nothing from us, and I sole them a couple hundred thousand dollars worth of goods. I am now going to Chiaugo."

The second letter from the same salesman, dated two days later, said: "I came hear and I sole them

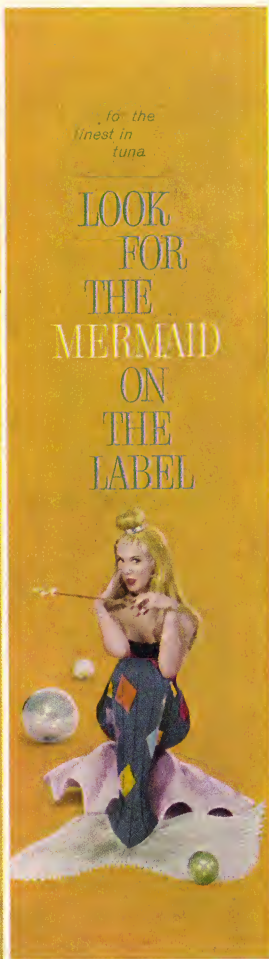
half a milyon."

The third letter was from the company president. Enclosures were copies of the other two letters. It was addressed to all the sales force and read:

"We been spendin two much time hear tryin to spel insted of trying to sell. Lets watch those sails.

"I want every body should read these leters from Gooch, who is on the road doin a grate job for us, and you should go out and do like he done."

—Quote



©OPR, 1959, VAN CAMP SEA FOOD COMPANY

When it comes to tuna... it pays to buy the best

NUTWICHES... Mix White Star brand tuna (Family Size) with mayonnaise. Add chopped nuts, celery and green pepper for crunchiness. Spread on fresh whole wheat, rye or white – or slender french bread slices for a special party treat.



Tuna costs so little in comparison to other foods, it makes sense to serve the finest – the prime fillet tuna – White Star! No other tuna is pressure-baked in the special way that keeps White Star so moist, tender and delicate in flavor. Try the new Family Size for generous main dishes, salads – and sandwiches for lunch at home or school. Never take a chance on an unknown brand of tuna. *You only get a bargain when you buy the best.*

White Star Tuna





Trick or Treat?

The choice is yours

When your youngsters reach the age for advanced education . . . or when your wife is suddenly faced with the responsibility of raising your family without your steady income . . . or when you reach retirement age and want to take things easy and enjoy life to its fullest . . . will it be "trick or treat" for you and your family? It would be a cruel "trick," indeed, to have to face any of these situations without the financial resources that only life insurance can provide so well, at a cost that virtually every family can afford.

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